THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15.

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POETRY.

For the Churchman.

THE CROSS.

"I hope most sincerely, that the spire will be surmounted with the emblem of our holy religion, the cross. Not only this, but *all* our churches should be surmounted with this symbol."—Churchman.

Ay, raise the cross, the blessed cross,
On each heaven-pointed spire,
Raise high the standard of the cross,
Did not God's Son expire
In anguish there, and has it not been named
The cross of Christ?—are we of it ashamed?

Ashamed! no, dearest Saviour! no!
Thy mercy thou didst prove,
And we to wondering worlds would show
How great to us thy love;
Then raise the banner, mount the cross on high,
He bore its weight, who won for us the sky.

The holy cross! when bending down
Beneath unuttered wo,
When sinking 'neath his Father's frown
His precious blood did flow;
The cross was hallowed by the crimson stain,
Christ's death our life, our healing was Christ's pain.

Earth's mighty kings the cross have worn,
And gloried in the sign,
They knew the King of kings had borne
Their griefs, the Lord divine
Had left his throne, and laid aside his crown
A world to save, why blush his cross to own?

Fear we the taunts of those who look
With coldness upon all,
The mitre, crosier, and the 'book'
Which holiest thoughts recall—
The cross, the altar, and the vestments clear,
In which our priests before the Lord appear?

Saviour forbid! the cross shall be
To us memorial dear,
To tell our grateful hearts of thee,
Of all thy sufferings here.
By holy mother in her arms embraced,
Upon our infant brow the sign was traced;—

In token that hereafter we,
Baptized in thy dear name,
Should own our faith, our trust in thee;
And is it cause of shame,
To own for ours, heaven's high and mighty Lord,
By brightest seraphim with awe adored?

O no! then raise the blessed cross,
On it the Saviour died;
Ay, firmly plant the hallowed cross
On church-spires far and wide,
Till every temple in our land shall bear,
The sign his friends are not ashamed to wear.

J. C.

For the Churchman.

NON NOBIS DOMINE.

Not unto us, O Lord our God,
Not unto us the noble laud!
For thine are all things here below,
And earth and skies thy glory show,
And heaven is thine, and thine are we,
And thine are all things bright we see,
Non nobis decus Domine!

Now the bright skies thy praise proclaim;
The heavens are lettered with thy name!
O'er all the world, thy sunlight poured
Is shadow to thy glory, Lord!
And stars of light, and earth, and sea,
Send up one anthem, Lord, to thee,
Non nobis decus Domine!

Thine is the heaven of heavens, O God!
How is thy glory spread abroad!
And realms unseen, and worlds divine,
And angel-armies, Lord, are thine!
So great art thou—so lowly we,
Not unto us the glory be,
Non nobis decus Domine!

C.

AN ADDRESS,

By the Rev. Titus Strong, D. D. *of Greenfield, at the laying of the Corner-stone of Christ Church, Springfield, Mass.*

The character and the principles which have been adopted by those who are numbered with the followers of Christ, are inconsistent with the expression of any feeling or desires unconnected with a sense of dependence upon Him 'in whom they live, and move, and have a being.' In all their transactions, whether relating to the present or the future world, it is their duty and their privilege to acknowledge the providence which extends to every concern in heaven and upon earth, and to rely for support, for guidance, and for protection, upon the favor and the blessing which can alone crown their wishes and their labors with success.

In the adoption, and under the influence of sentiments which thus teach us from whom cometh our help, and rejoicing in the confidence with which we are permitted to place our dearest interests in the hands of One who is mighty, we have now, in the solemn exercises of religious worship, supplicated the bestowment of his grace in the furtherance of our designs for the honor of his name; and, with the free consciousness that "except the Lord build the house, they labor in vain who build it,' we have rested the issue of our work with the wisdom and the strength of the Supreme Disposer of events, and the Author of all that is strong and of all that is holy.

What remains, is to consider with seriousness the object and importance of the occasion upon which we are assembled, and to endeavor to gain from our meditations the increase of our piety and the confirmation of our zeal. And in attempting to discharge the duty to which, in this connection, I have been called, my thoughts are involuntarily turned, in sadness, but, I trust, with submission, to the first efforts that were made in this place to establish the services of the Episcopal Church. More than twenty years have elapsed since, at the request of a respected and highly valued friend,* an office of dedication was performed and a discourse delivered by me, intended as the commencement and organization of a Society acknowledging the authority of our government, and worshipping in agreement with the forms prescribed in our Liturgy. And the hope was then indulged, as the appearance and the circumstances gave promise, that the expectations of the moment would all be fulfilled in the success and permanency of the undertaking: and that without any interference with the prosperity or the usefulness of our brethren of other denominations, the excellency of our ecclesiastical system would meet with the approbation of many, and that its salutary influence would be extensively diffused. For a time, indeed, the cause that was so dear to the heart of him who had taken the lead in its promotion, seemed attended with the happiest auspices; and under able and faithful ministrations, an attentive and devout congregation manifested their interest in the observances and the principles of our communion. But, in the providence of God, a variety and succession of adverse circumstances arrested the growth of the infant parish, and defeated the plans of its founder, whose exertions were also, subsequently, terminated by death. He had it indeed, continually in his heart, in connection with the few that remained faithful, and especially with one who has more recently been called to the world of spirits,† to build a house for the Lord his God; and it was his ardent desire to witness, as well as to be instrumental in hastening the completion of a sanctuary, in which the primitive faith, founded upon apostles and prophets, Jesus Christ himself being the chief corner-stone, might be truly preached and truly received. His intentions were not, however, to be carried into effect, nor his wishes to be gratified. He had done what he considered to be his duty, and his eyes closed upon the gathering desolations of the Zion that he loved. But God, who bringeth light out of darkness, and who accomplishes his purposes in his own way and at his own time, graciously remembered his people and the vineyard that his own right hand had planted.—The seed that had been sown was not suffered to perish in the ground; and our eyes are now permitted to behold, under a new impulse, the rising plant spreading forth its leaves in brightness and in beauty, and gaining increased nourishment and vigor from the dews of heaven. The dawn of a brighter day has opened upon the Church; and, in view of the interposition of that Almighty Being who sees the end from the beginning, and under whose direction and control are all the destinies of men and of angels, we may rejoice in the assurance that adversity is no cause of despair, that delay does not argue defeat; and that, with assistance from on high, and invested with the responsibilities of a sacred office, it may yet be that

'The son
Shall finish what his short-lived sire begun.'

Adoring the name of our God for all that he hath wrought in our behalf; and in humble dependence on his blessing for what we still need through every stage of the work before us, we have come hither to lay the corner-stone of a temple to be erected upon this foundation, and hereafter to be dedicated to the self-existent Jehovah, Father, Son, and Holy Ghost, for the exclusive performance of the hallowed rites and offices of religion, according to the provisions and discipline of the Protestant Episcopal Church in these United States.

And there is a peculiar satisfaction in the reflection, that in a concern of so much importance and solemnity, we are not actuated by motives of party interest or by feelings of sectarian prejudice; but that in singleness of purpose, and sincerity of heart, we may seek the honor of the Redeemer's kingdom, and the advancement of our own eternal welfare.

It is not for the indulgence of vain speculations—the confirmation of doubtful theories, or the extension of new and strange doctrines—that the present enterprise has been commenced. Our attachments and preference are given, it is true, to the ancient and venerable system to which we look for instruction and support in the way of life; but while we follow the dictates of our own consciences, and claim the privileges and the rights that the laws of our country have secured to us, we aim not to invade the liberty with which others may have been made free in Christ Jesus. We adhere, in the convictions of our reason and the warmth of our affection, to a church which has come down to us from apostles and saints and martyrs,—a Church which, emerging from the corruptions of a dark and gloomy age, has ever been acknowledged by Protestants as the chief glory of the Reformation—a Church which, under all the vicissitudes of its fortune, has never lost its character as the pillar and ground of the truth—and a Church within the peaceful borders of which we hope to be saved from the distractions and desolations of a world lying in wickedness.

But, in defending the claims and promoting the prosperity of this Church, we have no denunciations and anathemas for those who offer their devotions in another form, or who think the interests of religion are more surely advanced under a different polity. If their *foundation* be sure, we will even bid them God-speed, and rejoice in any of the fruits of holiness which may result from their associations and their labors. Our own course, notwithstanding, must be in agreement with the principles of our faith; and our strife should be to excel in virtue and godliness as much as we profess to excel in constitution and in privileges.

It is a subject of congratulation and gladness, when men adopt and pursue means for the temporal benefit of their fellow creatures; when, with strong hands and united hearts, they commence undertakings which have for their end the political and the social welfare of communities; and when the hope is excited that the formation and prosperity of new institutions will mitigate the sorrows and add to the comforts and the usefulness of the unfortunate and afflicted. And yet, what are all the sources of security and relief and enjoyment which are limited to the relations of the present life, when compared with the means of grace and the fountains of salvation in the Church of the living God! What project of the patriot or the philanthropist is to be brought in competition with the establishment and ordinances upon which the everlasting safety and felicity of our fallen race are dependent!

There is, indeed, a satisfaction to every benevolent mind in witnessing the exertions that are made for the elevation and refinement of the human character; for the development and improvement of the intellectual and moral powers, and for the diminution of ignorance and pain and sorrow in our world. It is delightful to view the rapid advancement of arts and sciences in their application to individual pursuits and to national prosperity. We rejoice in the facilities of intercourse and communication which have overcome the interventions of time and the impediments of distance. We are cheered by the light that is shed upon our seminaries of learning and our institutes of philosophy. And it is the duty and the interest of every one, according to the degree of influence and the amount of wealth and the extent of talents which he possesses, to aid, by his counsel and his property and his labors, the judicious and well-directed attempts of the good and the wise in each of these particulars. But how much more animated is the emotion to the Christian who beholds the increase of means and the promise of perpetuity to institutions which are designed to lead the sinner to the altar of pardon and peace here, and thence to the kingdom of glory hereafter!—And what added motives to exertion are enforced upon us, when our condition and our obligations involve the future and eternal destiny of those by whom we are surrounded, and who are to succeed to our places when time with us shall be no more!

The house which is to be built upon this foundation is destined, as we trust in God, to be the birth-place and the nursery of immortal souls. The community in the midst of which it is placed may look to it for a happy influence upon their temporal condition—for contributions to personal respectability—to domestic and to social security. But its chief and grand design is, to operate upon the interests and destinies of immortality. Within its consecrated walls, the offers of salvation, in the name of a crucified Reedeemer, are to be brought to the penitent and the believing—the consoling promises of the gospel are to be addressed to the afflicted and the forlorn—the seals of the covenant are to bind the allegiance and insure the courage of the enlisted soldiers of Christ—and the presence and the blessing of God are to be sought and obtained by all who are willing to relinquish their sins and to come unto him in the way that he has appointed. The truths of the gospel are here to be exhibited without diminution or disguise—the merits of the blessed Saviour are here to be held forth in all their fulness—and on the altar which shall here be raised, the acceptable incense of many a broken and contrite heart may ascend to Heaven.

We congratulate you this day, my beloved brother, and members of this portion of the flock of Christ, in the accomplishment thus far of your desires, and in the prospect that is opening with so much clearness and light before you. You have the consciousness of being governed by no unhallowed feelings and views, no private interests, and no local prejudices, to bear you along in this blessed undertaking. Founded on the rock of ages—built up and established in the doctrine and order of apostolic sanction, you are engaged only in the way of your duty—in the support of eternal truth, and, in a measure, involving the preparation of yourselves, your children, and your sociations of the temple not made with hands eternal in the heavens.

What you are doing is not confined in its consequences to your own parish, either now or at any subsequent period. The Church that we support—which has our affections and our prayers, is one body; and if any member suffer or rejoice, *all* the members suffer or rejoice with it. I am sure that nothing will here dissolve the unity of the Spirit and the bond of peace. I am confident that your prayers will go up in harmony to the throne of grace, and that your labors will be in concert for the final success of your cause. Go on, then, in righteousness of life. Having laid the only sure foundation, let the superstructure, in all its parts, be in strict correspondence therewith: for remember that the wood, hay and stubble which may be built thereon, shall be burned with fire. Go on in love, in zeal, in holiness: and may the God of all grace be your guide and your defence, bestowing upon you in this world knowledge of his truth, and in the world to come life everlasting.

* Col. Roswell Lee, former superintendent of the U. S. Armory, and father of the present minister of the Church in Springfield.

† Dr. John Stone.

From the Gospel Messenger.

"THE BELOVED PHYSICIAN."

Among the pamphlets on our table is the eulogy pronounced by the Rev. Dr. Burroughs, in St. John's Church, Portsmouth, N. H., at the interment of James Hervey Pierrepoint, M. D.

Dr. Pierrepoint was a man of extraordinary powers, and as full of noble and pious feelings as of intellectual strength, cultivation and ripeness. He died in January last at the age of 71 years, and well may the appellation "beloved," be given to him, for it would seem that all who knew, loved and admired him.

Dr. Burroughs has presented the character of his long known friend, in a highly interesting manner, and in a style of great taste, such as we have always found flowing from his graceful pen.

The following sentence will show how Dr. Pierrepoint was esteemed; and we cannot avoid pointing attention to the specimen of his composition, as one of singular force and beauty.

"Dr. Pierrepoint was not only a physician. He was a scholar, was extensively acquainted with books, and possessed enlarged and general information. The object of his intellectual pursuits was not vanity of fame, but the pleasure of study and the gratification of a desire for universal knowledge. Chemistry, natural history, theology, moral philosophy, the classics, history, English literature, philology, and classical antiquities, as well as medicine, were all, more or less, his constant pursuit. The subjects dearest to him were theology, the Greek and Roman classics, and English literature. The books that held the most decided pre-eminence in his mind, and which indeed formed his daily study, were the Bible, the Book of Common Prayer, and the works of Homer, Cicero, Milton, and Shakspeare. These he knew with a surprising familiarity. He was deeply versed in Grecian literature; and entered into the merits of that copious, elegant, and philosophical language, with uncommon philological talent and accuracy. This sort of investigation was peculiarly grateful to him, and enabled him thoroughly to understand and exquisitely to relish the beauties of the Greek historians and poets. Numerous and costly were the critical works that he imported for this purpose. The Latin writers too he read with facility and diligence; and few men have ever perused and appreciated more than he did, all the works of the greatest of Roman orators. He was also intimately acquainted with the productions of the best French authors. His library was a choice specimen of literary gems. He had many books, especially in the departments of classical history, antiquities, and criticism, which we should not have seen, nor perhaps have known, had not his extensive reading led him to procure them. In consequence of his knowledge and deep interest in literature, our Athenæum has obtained, through him, some of its most valuable treasures.

"His insatiable passion for classical works was once strikingly evinced in the early part of his residence amongst us. It was his custom, every year, to make a visit to Boston. Out of the resources of a scanty income, derived from his profession, and said then not to exceed annually five hundred dollars, he had saved the sum of forty dollars, to replenish his almost exhausted wardrobe. With this money, and with this determination, he went to Boston. But the allurements of a bookstore were the first objects that arrested his attention. Some new volumes enchanted his eye; and, sacrificing at once all considerations of personal appearance, he expended the whole of his money to purchase them, as being more durable and precious to him than dress, as something that should be the comfort and ornament of his mind. "I am afraid," said he, a little while since, "that my friends will condemn my extravagance about books; but," he added, with almost instantaneous consolation, "perhaps I might have spent my money on things much worse." Yet was he a severe economist in every thing else; and he, who feels an insatiable thirst for literature, may sometimes very innocently err in the price that he pays for it. His money was not expended for any idle vanities, but to excite him to laborious investigation and mental acquirement. He diligently used all the intellectual materials in his possession. Many hours he daily devoted to study; and his days were long, for he rose early, and late retired to bed. Full as his mind was, yet it was rarely that he indulged much in conversation, for it was impossible for him, in the midst of much company, to conquer his diffidence. But, when he was in a small circle, among intimate friends, when at home, and when excited on any important subjects, he would evince great colloquial freedom and ardor, and would throw out many strikingly original statements and illustrations. The same diffidence deterred him from the labors of composition. He shrunk from them, distrustful and unconscious of his powers, which were of course seldom exercised. His habits were those of reading, rather than those of laborious thought, which latter are doubtless best calculated to produce original, powerful, and efficient minds. Hence he had a disinclination to composition, and this accounts for the few manuscripts which he has left. It was his intention to have made an important addition to them; this was to have been a volume of sermons, which he promised to prepare, to be printed after his decease. The failure of this of his two lectures, delivered before the Lyceum in this town, which betrayed much learning, observation, and a decided talent for classical composition, we have no doubt that he might have distinguished himself as a writer. He had all the materials for this accomplishment, a clear mind, simplicity of heart, literary attainments, philological learning, refined taste, and a vivid imagination. The following passage, selected from one of his manuscripts, relative to the conservative powers of the human constitution, is happily conceived and expressed:

'With a few exceptions, all other animals, except man, and all vegetables, are confined to selected districts. The polar bear dares not leave his world of ice to explore the solitudes of temperate climates; nor will the brinded tiger forsake his concealing jungles to crouch in forests of the colder regions. Transfer the stinted mosses of Iceland to tropical fields, and they will perish; no artificial care will secure them against such stimulation; and were they to survive, they would lose their individuality. Transfer the lofty palm tree to arctic regions, and it would likewise perish from a deficiency of its appropriate stimulants. But man, by the conservative powers of his constitution, has become the most perfect cosmopolite of all created animals. To every exposure he boldly subjects himself, to gratify his curiosity or supply his wants. He descends into the dark and dank caverns of the earth, into the dangerous and lurid coal-mines. Again, he leaves his favored clime, traverses the globe in every direction, checked only by the invincible icebergs of the polar regions; and between these desolate, impassable, and indestructible mounds, is the arena of his wonderful energies. His companions are the gentle breezes, the deadly sirocco, the rapid gale, the gyrating and destructive hurricane; and he contends against and parries their relative terrors by his practical wisdom and unyielding fortitude. Again, this intrepid cosmopolite leaves the earth, ascends to the uppermost limits of the atmosphere, that store-house of various susceptible gasses; here, in his air-built skiff, he meets, as travelling companions, the imperial and fearless eagle, and buoyant like him, pursues his flight through the lone vast,—sees where lie in restricted quietude, a thousand sportive meteors. Undismayed in his onward flight, he sees where lie in promiscuous order, the yet unfinished and dissevered elements of the dreadful thunderbolt. He notices the differences of atmospheric pressure, and experiences sudden changes of temperature, occasioned by the frolic of the gasses in assuming their places for some combination more congenial, and causing no little anxiety to the curious traveller.'"

EXISTENCE OF EVIL.

Could we view this globe as it came from the hands of the Creator, when every thing which he made was very good, we should have every where around us not only the evidence, but also the effects of his unbounded beneficence. But the earth on which man is placed is no longer as it was framed: it has been cursed for our sin. In every portion of our physical and mental creation, in the soil upon which we tread, the body in which we live, the thoughts and actions of the soul, we are pierced by the thorns and thistles, and taste the sorrows of the death which by our rebellion we have incurred. No human reasoning can account for the presence of evil: no human argument can reconcile the existence of evil to a system of beneficence. Nothing whatever but the unqualified acceptance of the whole Word of God, the whole scheme of redemption, as declared in and by that word, can give us any comfort or confidence in God's mercy, or account for such an inscrutable mystery.—*Sir Francis Palgrave.*

COMMUNICATIONS.

For the Churchman.

ON EXPOUNDING THE DAILY LESSONS.

Mr. Editor,—Being, some short time since, in a church at the West, I was struck, while the minister was reading the first lesson, with a variation from my recollection of the chapter read. As it was uttered in the same tone and manner with the text, I at first supposed, that the minister was reading from some printed exposition. Closer attention, as he progressed, satisfied me that this was not the case, but that he was interjecting a running commentary of his own between every verse or two. This was repeated during the second lesson. The comments appeared to be uttered without premeditation, and some of them appeared to me to be neither sound nor appropriate. On inquiry, I learnt that the minister was in the practice of thus interpolating the Scriptures as appointed to be read in churches, and that there were other clergymen who approved the practice, and occasionally, if not frequently, indulged in it.

I have hitherto been under the belief, that the object of having so large a portion of Scripture read in the services of the Church, was to bring before the people the unadulterated word of God, without note or comment, and that this practice was a strong barrier against the introduction of popery. If a minister may interpolate his own views and comments at all, he may do it throughout, wherever any portion of the Scripture occurs, and imposing upon it his own sense, change essentially its meaning; while there may be not a few in the congregation, who may not be able to discriminate between the Scripture and the comment. By an easy transition, the next step would be the introduction of some printed Commentary, from which the notes may be read at length: the Arminian minister would place Adam Clarke upon his desk; the Calvinist, Thomas Scott; the Abolitionist, the Cottage Bible; and the advocate for immersion as the proper baptism, Dr. Gill; while the orthodox Churchman would perhaps be content only with Doyly and Mant. I will not assert that this is likely soon to occur: but if the matter is left to the discretion of the minister, it is also left to his indiscretion, which may lead him thus far. Expositions have been frequently used in the pulpits of other denominations in this country, and we may have among us some whose early education has been among them, who have never been led to judge the practice an improper one.

The editor of the London Christian Observer, (September, 1833,) in reply to a question any canon or law forbidding expounding the lessons for the day, or any difficult passage in them?" replies thus: "If he means expounding *from the pulpit*, he is unquestionably at full liberty to do so, and much benefit would arise from the practice: But if he means *from the desk*, in the course of the appointed services for the day, he is *not* so permitted, as he then acts as the organ of the Church, and cannot utter a sentence beyond what is appointed. When he ascends the pulpit, he lays aside the surplice, the official vestment of the Church, and addresses the congregation in what ought to be his own ordinary dress—his cassock and gown appropriate to his degree—as if to show, that although licensed by the bishop to preach, he does not speak from the pulpit in the same capacity as from the desk. We merely state the fact, that exposition from the desk is irregular and unauthorized."

You are a watchman on the wall, Mr. Editor, and a vigilant one; I should be pleased to see a note of warning from yourself, against this innovation.

G. W. V. M.

August 1, 1839.

For the Churchman.

OBSERVATIONS ON THE NICENE CREED.

Of the two Creeds, that called the Apostles', and that the Nicene, in the daily service of our Church, it can have passed no man's observation, that the latter is but rarely said, rarely by the priest, more rarely by the people. In the Liturgy of the Church of England and her dependencies, this partiality is sufficiently obviated. Herself a portion of the Catholic Church, by her retention of the fundamentals of doctrine and discipline, she has recognized the Nicene as the Catholic Creed, has given it a proper prominence, and for the highest act of Christian worship, the eucharistic sacrifice, by rubric obligates her priest, to use that formula of faith. To vindicate its more frequent use in The Church of the United States, which has not retained this guard, I would present upon your pages a plea, solitary as to companionship, but singular, I think, in weight, and to be furnished by its history.

From the great variety of Creeds which appear in the earliest writers of the Christian Church, and from the circumstance that there is not one of them agreeing in all its expressions with that called the Apostles', and from other testimony, it may be concluded, that the profession of faith required of their adult converts by the immediate disciples of our Lord, was not written in ink, but in the fleshly tables of the heart; and that each particular Church was allowed in the formula pronounced at the sacrament of baptism, to make use of its own expressions, provided the substance of its doctrine was not in conflict with Catholic sanity.

It is moreover apparent, that on the rise of heresies in the Church, it was found necessary, either to enlarge those creeds by new articles, or by the introduction of words of a more rigorous and definite signification. To whatever cause the circumstance is attributable, of these heresies, far the greater part disturbed the peace of the Oriental Church; while, for the first three centuries, the Western, or that part of the Catholic Church which, with one or more exceptions, was under the jurisdiction of the patriarch of Rome, remained comparatively pure, and was safe under her particular creed, now known as the Apostles'. Under the circumstances indeed of this Western Church, this her creed was sufficiently explicit, being as complete at the opening of the fourth century as it now is, with the exception of the articles which respect the descent into hell, the communion of saints, and perhaps the Catholic Church. Until that century, no precise form of words had been recognized as common to the Catholic Church. But at that period, the Arian, that God-denying heresy, convened together at Nice, the representatives of the Christian world, and with other articles of faith, the eternal and co-essential Godhead of the Son was declared in terms which, however rejected by the unbeliever, have been subject to no equivocation. In process of time, however, the same causes which rendered necessary the explicitness of the creed made by the Catholic Fathers at Nice, again demanded its enlargement on points of doctrine no less important, and in terms as little elastic. This demand of the Catholic world and faith, was answered at the second general Council of Constantinople, which, as its predecessor was chiefly held to assert the proper divinity of God the Son, was in like manner chiefly convened to assert the proper divinity then impugned of God the Holy Ghost.

It will furnish a correct and I hope not an uninteresting view of the operations of these two Councils on the faith of the faithful, to state the particulars in which the intervention of the latter was made to fortify the weight and power of the former: 1. To the expression of the Nicene Creed "*of all things visible and invisible*," the Council of Constantinople added "*of heaven and earth*," for the sake of a fuller explanation against the Marcionites and Manicheans, the assertors of two principles. 2. The Council of Constantinople added to the Nicene Creed the words "*begotten before all worlds*," against the blasphemy of Photinus, who taught that the divine Word was not eternal and substantial, but temporal and prolatitious, as having received his first origin of the womb of the virgin and in the man Christ. 3. The Council of Constantinople added "*by the Holy Ghost of the Virgin Mary*," against the heresy of Apollinaris. 4. The same Council added, "*was crucified for us under Pontius Pilate and was buried:*" instead of which the Nicene Creed merely read, "*He suffered.*" It also added, "*sitteth on the right hand of the Father*," and "*He shall come again with glory*," and "*whose kingdom shall have no end*." The addition of these last words was made against the error of Apollinaris concerning the millinary kingdom of Christ upon earth, and against Marcellus of Ancyra, maintaining that the kingdom of our Lord was to cease at the day of judgment, and the Word become resolved into the Father, and be no more. 5. Whereas the Nicene Fathers had in their symbol merely said of the Holy Ghost, "*and in the Holy Ghost*," those of Constantinople, to confound the error of Macedonius, added, "*the Lord, and giver of life, proceeding from the* FATHER, *with the Father and the Son to be worshipped and glorified, who spake by the prophets*." Finally, they added all that follows in their creed, "*in one Holy Catholic and Apostolic Church; we acknowledge one baptism for the remission of sins; we look for the resurrection of the dead, and the life of the world*

From this statement, the true construction and authority of the creed, which, with that called the Apostles', is used, or rather equally permitted to be used, in our, the Catholic Church of these United States, are made to appear. Made up of the decrees of the first two general councils, it is a summary, in rigorous and definite terms, of those essential articles which out of the word of God the Church Catholic has propounded through her representatives to her children, as necessary to be believed for salvation. Its peculiar characteristics are evidently the precision of those terms in which are asserted and enforced those grand verities which concern the co-essential and co-eternal deity with God the Father, of God the Son, and God the Holy Ghost; terms which no sophistry has yet eluded, no heresy yet found pervertible to a double sense. And for this, if for no other cause, should its echo be heard from the hearts and voices of the faithful, wherever in public their prayers and praises are to be heard; and for this, if for no other cause, would it merit among all the symbols of Catholic belief, a rank and a regard secondary to none.

But its claim with us to elevation and pre-eminence, is rested on another, a broader, and no less substantial base. The true, well fortified, and impregnable position of the Church in these United States, is that of a scion by hereditary succession in the fundamentals of faith and sacerdotal power, of the Catholic Church. Claiming for her Rubrics, her Canons, her Homilies, her Articles, but a municipal and subordinate rank, to the decrees of the Church Universal is she prepared to accord the profoundest deference, whenever those decrees are truly promulged, and made known. Wo worth the day! when, forgetful of this subordination and allegiance, she assumes to herself an independent rank, except it be, as the equal in spiritual grants from on high, of all those particular Churches throughout the world, which own the same allegiance, and with her are in possession of the same fundamentals. Wo worth the day! when, for any appearance of numerical strength, she shall forsake her illustrious solitude of non-committal as to either heresy or schism, and descend from her high position, of being, even in the eye of those who love her not, the beacon and the medium of unity to the divided body of Christ.

To preserve this position, it is altogether necessary that she preserve the Catholic Creed, and the Catholic Creed is the Nicene. But use is the surest mean of preservation, and it follows that the Nicene Creed should be often used. If therefore the Apostles' Creed itself is true in no higher possible degree than the Nicene Creed is true; and if our Church is obligated to hold the latter at least as firmly as the former; nay, if it again be true, that the Apostles' Creed bears no higher relation to a part of the Church, than the Nicene does to the whole Church, then is each part of the Church, our own inclusive, which recognizes the Apostles' Creed, even more interested in the Nicene, by as much, as the Creed of the whole Church is more imposing than the Creed of any part of the Church. And this is the main point of the argument I designed to construct.

In conclusion, I would notice three errors, as I conceive them, which are ordinarily committed in the reading of this Creed from the desk. The Nicene and Catholic Fathers recognized in the Trinity in Unity, a certain subordination of the second person to the first, not as implying any inequality of essence, but as involving a necessary difference in order; the Father being considered and spoken of as the Fountain of Deity. Hence, in expressing our faith in the co-essential Deity of God the Son, that part of the Creed should be read, "God *of* God," "light *of* light," "very God *of*

very GOD," thus avoiding at the same time the incongruity of declaring the Son to be GOD of *God*, as we might say King of *Kings*. In another part of the Creed, there is in most editions, an erroneous pointing, which leads the reader to an erroneous pause. Instead of pornouncing the passage, "Being of one substance with the Father by whom all things were made," as if the latter clause referred to the *Father*, the intonations should be so made as to refer that clause to GOD the Son, who is the subject of that whole portion of the Creed, and agreeable to the declaration of St. John, that "by him all things were made." But the most important, and I think universal error committed, is in the opening of the confession concerning the Holy Ghost. In that part of the Creed it was the purpose of the Fathers of Constantinople at once to proclaim the divinity of the Third Person in the Godhead. It was not their object to say that he was the Lord of Life, but that he was the LORD our God, as the Father is our God and the Son is our God. Here, therefore, after the word *Lord* should there be a comma in the pointing, and a slight pause in the reading. And to corroborate this view, we accordingly find, that in the original Greek το Κυριον και Ζωοποιον, there is no connexion between the words *Lord* and life, but that good taste and an orthodox sense are at once preserved.

SUB CRUCE LATET.

THE CHURCHMAN.

SATURDAY, SEPTEMBER 21, 1839.

Contributions to the Ecclesiastical History of the United States, by FRANCIS L. HAWKS, D. D., *Rector of St. Thomas' Church, New York. Vol. II.* New York; John S. Taylor. 1839.

A Narrative of Events connected with the Rise and Progress of the Protestant Episcopal Church in Maryland.

(Concluded from page 106.)

We have now brought our review of the Narrative to the schismatical attempt of the Low Church party to obtain the Episcopate. In 1815, the Standing Committee of Maryland represented to the Bishop that common report charged Mr. Dashiell with immoral conduct. Mr. Dashiell waited on Bishop Kemp, and produced a letter from his vestry, certifying to the Bishop their confidence in the purity of their pastor; on the strength of which he requested, either to have the order for investigation withdrawn, or to be furnished with letters dimissory from the diocese. The request was ineffectual; the investigation proceeded; Mr. Dashiell refused to recognize the authority of the diocese, and renounced all connexion with the Protestant Episcopal Church. He was thereupon degraded for contumacy. He had friends, however, who upheld him at St. Peter's; until the Convention of 1816 gave the vestry of St. Peter's their choice, either to separate from their rector, or to be separated from the Church in the diocese. The vestry preferred the former alternative, and Mr. Dashiell gave place to the present incumbent of the parish, the Rev. Dr. Henshaw. Mr. Dashiell then attempted to establish what he called the "Evangelical Episcopal Church," assuming, like Mr. John Wesley, the power of ordination to be vested in himself. "Few," says the Narrative, "very few of the clergy adhered to him. The Rev. Mr. Handy, the Rev. Alfred Dashiell, and the Rev. William Gibson, were all. Of the first of these we know nothing, save that he was a young deacon; the second was the son of the individual whose melancholy story we are relating, and the third was suspended from the ministry for [illegible]. These three were all degraded by Bishop Kemp upon their renunciation of the ministry of the Church. Mr. Dashiell himself removed from Maryland to a distant part of the United States; and thus ended this schism." And such was the personal weight and influence of the man who seems, in the Narrative under review, not only to have led but to have overshadowed his party, and to have been the main spring of all the troubles in the Maryland Church.

In the latter part of his career, Mr. Dashiell went beyond his party, who certainly should not be charged with his personal faults: both were attached to Episcopacy and the Liturgy; but the one is responsible for schism in intention, the other for schism in fact.

If the party with which Mr. Dashiell had formerly acted had united with him in the secession, the Church in Maryland would probably have been left in a state of harmony. But they did not; and as the peccant humors remained, we are not to be surprised at another eruption of party violence. Accordingly a resolution of the Maryland Convention in 1821, proposing that Maryland should co-operate with Virginia in the establishment of a theological school, draws from our author the following remarks:

"As the general seminary was now in operation, this measure was received with some manifestations of distrust, and was viewed as symptomatic of a new array of parties. In truth, the parties of the Church of Maryland were by no means extinct. It was only necessary to furnish a rallying point to one or the other, and the contending hosts would very soon display themselves in order of battle. In this case the proposition to establish, in conjunction with Virginia, a school for the clergy, was supposed to furnish this rallying point. In New-York and Connecticut, the tone of Church feeling was held to be different from that of Virginia and a large part of Maryland. It is not our province to determine how great was the difference: we believe it to have been much less than many supposed: our business is to record the fact that the northern brethren, who were known commonly as "High Churchmen," were supposed to entertain opinions touching the ministry, liturgy, and perhaps also some of the doctrines of the Church, at variance with those held by their "Evangelical" "or "Low Church" brethren, as they were termed, of Virginia and a part of Maryland. Hence the influence of the general seminary, placed among the northern brethren, would be, it was feared, favorable to the general diffusion among the future clergy of the Church, of the sentiments entertained by the clergy of New-York and Connecticut."—*pp.* 437–8.

Here again the reader is involved in a fog. In the first ages of the Church, the Christians and the Pagans were two parties; and yet none but a Pagan historian would put them both on an even footing and represent them as equally concerned for the honor of GOD and religion. In a later age, the Catholics and the Arians were two parties; and yet none but an Arian historian would exhibit both as the representatives of the Church and the guardians of the faith committed to her trust. In still later ages, errors are found to prevail in the Church not amounting in fact to heresy or infidelity, but potentially involving both; none, however, but a writer who is himself infected with these errors would ever confound them with the truth, or seek to elevate their misguided abettors to the rank of Catholic confessors. In all these cases it is the province of the Church historian to narrate his facts with scrupulous veracity; but it is also his province, we apprehend, to represent the Church as a unity; and when he tells of a party, to refer, at least in general terms, to those violations of unity which constitute the party.

In the American Church, at the time of which the Narrative treats, the whole matter was perfectly simple. They who were called High-Churchmen believed that episcopacy is necessary to the being of the Church; that it is not merely an adventitious excellence, but an essential principle of unity; and that the Protestant Episcopal Church, as a branch of the Church Catholic, is the sole authorized dispenser of the means of Grace and Salvation; this they contended was the ground of the primitive and universal Church. Low Churchmen, on the other hand, regarded episcopacy as necessary to the well being, but not to the being of the Church; as a primitive institution, but not an essential principle; and they supposed that they who advocated higher views of episcopacy were a party who must date their origin in the Church of England from about the time of Archbishop Laud.—The truth of these positions is a consideration foreign to our purpose: we are merely solicitous to direct attention to the fact of the distinction and to the gross injustice which is done both to the High and Low Churchmen of past days by its concealment in a history of the Church For want of its recognition in the present Narrative, the ablest men in the Maryland Church are represented as no better than factious children; quarrelling they know not for what, and "arrayed," as our author has it, "in mutual opposition, simply because they did not or would not understand each other."

As a High Churchman, it was naturally to be expected that our author would have constructed his history on the former theory, and have exhibited the Evangelicals as *the* party in the Maryland Church. He has not done so; neither has he taken ground which will be satisfactory to those Low Churchmen (if any such be left) who have the will and the ability to assert for their party any higher character than that of a faction. He has written the most important part of his Narrative with an absolute destitution and an apparent ignorance of any such fixed principles as were necessary to give unity to his work. The consequence has been, a confused narrative, which might have been made by any body as well as by a Churchman, a scholar, and a divine; a crude amalgamation of "parties," which seems wondrous liberal and impartial to the Commercial Advertiser, and which has afforded a temperary gratification to Low Churchmen, partly because they have fared by it so much better than they expected, and partly, we hope, because they have relinquished the stronger and more definite ground which they formerly occupied; but which has really disgraced the whole Maryland Church, by representing her clergy and laity as split into a couple of blind and quarrelsome factions, and has been especially injurious to High Churchmen, by a complete obliteration of their distinctive character.

In no part of the Narrative does its author give the least proof that he really understands the nature of the "parties" whose history he writes; and in the height of his perplexity, he seems at one time inclined to deny the reality of their existence, and at another to rest their differences on factitious grounds.

In a passage quoted in our last, our author seems inclined to resolve the differences of High and Low Church into differences of temperament, nurtured by accidental estrangement and diverse education. Be it so. Still the differences exist; and the causes cannot remove the effects which they produce. A sanguine temperament and a love of excitement may betray some into views of doctrine which the Church does not recognize; and a lack of information, opportunity, or reflection, may disqualify others for the explicit belief of doctrines which they implicitly hold, or for the full comprehension of principles, which if they did comprehend, they would readily embrace. Still the fact is, they do not embrace them nor pursue the line of conduct which naturally flows from them. The Church, however, is one; and her principles which are the standard of unity, are fixed; and these short-comers, therefore, when combined in them, be the causes of their party character what they may. To a developed theory indeed, of this sort, explanatory of the phenomena of Low Churchmanship, we could have had no objection: but such an abortion of a theory as represents the whole Church to be a set of blunderers, without a soul of them knowing what they are blundering about, would not be very flattering anywhere, but least of all in an *accredited* history of the Church.

It would not be fair to say that in the passage last quoted our author turns for a solution of High and Low Church from physiology to geography; but it is fair to say, that the reference which he makes to sectional differences is calculated to divert the reader's attention from the real nature of the difficulties that are about to be related in regard to the general and local seminaries. Geographical relations had not the weight of a feather in producing these difficulties; the General Seminary numbered as staunch friends in South Carolina and Maryland as in any part of the Union: while the proposed local school had its well wishers in the North as well as the South, and one of its ablest advocates pursued his theological studies in New England and spent the early part of his ministry in the diocese of New York. It is not therefore the North against the South, but it is the old story of the Church against a party, which is of right the leading consideration to prepare the reader to appreciate the opposition which Bishop Kemp made to the project of establishing a local school in the diocese of Maryland; and the author would have exhibited a simpler view of the truth if, waiving all allusion to sectional differences, he had said that Low Churchmen, as such, feared that the influence of the General Seminary would be favorable to the diffusion of sound Church principles.

The proposal for the establishment of a joint school by the dioceses of Virginia and Maryland was directed to lie over to the next annual convention. In the convention of 1822 it was called up, and a substitute offered for it, the object of which was the establishment of a local theological school for Maryland alone. The resolutions to this effect, together also with a constitution of the Seminary, were adopted by a very large majority. "Of sixty-one members, clerical and lay, forty-two voted affirmatively; and of these twenty-three were clergymen." The bishop was made *ex-officio* president of the Board of Trustees: and a letter was shortly after addressed to him, desiring him to appoint a time and place for the primary meeting and organization of the Board.

The General Theological Seminary was at this time in operation, and had received the hearty sanction and co-operation of Bishop Kemp. To have acquiesced in this local institution, would have been to commit the prosperity and character of his diocese to the disorganizing party who had been but a few years before on the verge of a schism; who were "the accusers" of their brethren, and who gave their strongest sympathies to preachers of other denominations; and whose standard of spirituality, like their attachment to Episcopacy and the Liturgy, was of that peculiar nature, that the bishop himself, if judged by it, (and there was no lack of censors at that time,) might chance to be accounted a stranger to the religion of the heart, an enemy to vital godliness, and to have social prayer meetings multiplied in his diocese for the celebration of Protestant masses for the conversion of his soul. The Low Church party well knew that the bishop would consent to nothing of the sort: and yet in utter disregard of his entreaties, from the chair of convention, that they would take time for deliberation and give the diocese an opportunity to express through their delegates their matured views at another convention, flushed with the hope of triumph, they resolved to make the most of a happy occasion, and therefore prepared their project with intemperate haste, and secured, as they thought, its success.

But they knew not their bishop nor the temper of the diocese: the former was not yet ready to hold the stirrup for some pope in embryo to mount the saddle, nor was the latter prepared to succumb to the domination of a faction. Bishop Kemp, after the adjournment of convention, issued a Pastoral Letter, condemning unequivocally the proposed school, pointing out the kind of influence which it was calculated to exert, and exposing the whole scheme as dangerous to the peace and unity of the Church. "I have made," he says in the commencement of his letter, "an erroneous estimate of the character of the laity of Maryland, if they do not come forward, on all suitable occasions, to maintain the unity and assert the principles of the Church." And he was not mistaken.—The laity were true to the Church; and the next convention, as the historian tells us, "consigned to the tomb the Theological Seminary of Maryland."

If Bishop Kemp had performed no other public act, this alone would have entitled his name to the reverent and grateful remembrance of the Church. It shows him to have been the man for an emergency. It shows him to have possessed the calm energy and inflexible purpose of one who thoroughly understood the immeasurable superiority of catholic principles over ephemeral opinions; and who knew when and how to put out the reserved strength that was to vindicate the integrity of the Church, and to save her from reproach. Had the local seminary succeeded, Bishop Kemp and his friends would thenceforward have been reduced to ciphers in the legislation of the Church: the bishop crushed it in the egg; and with it the hopes of the youthful aspirants and veteran schemers who would have gloried to revolutionize the diocese; to unchurch its theology, to volatilize its piety, to infuse into it new sympathies and a new sort of of attachment to Episcopacy and the Liturgy, and in a word, to substitute the capricious lights of enthusiasm for the steady radiance of the Church. Honor to the memory of the worthy Bishop, for his prompt and noble bearing: and would that he could have fenced out contagion from the borders of his diocese, with as much ease as he disinfected the centre!

An author who could stand with Bishop Kemp on the common ground of Catholic principles, who could sympathize in his views and feelings, and deprecate the insidious dangers which he was vigilant to detect and prompt to repel, would have regarded his conduct on this occasion as affording a theme for one of the brightest pages in the history of the Maryland Church. The Pastoral Letter of the Bishop was the production of a clear and vigorous mind; and the spirit of the author is seen in the admirable quotation which forms its concluding sentence; "I am chained to the fortunes of the Church by my reason and my conscience, and shall ever esteem it more eligible to be crushed by her fall, which God avert, than to flourish and triumph on her ruins." The man must applaud its decision; the Christian must admire its spirit; the Churchman must be warmed by its devotion; and the minister of Christ must approve its design. Our author refers to it——*to pick a flaw!* Referring to the Bishop's Pastoral Letter, in connexion with the proposed school, the Narrative says:

"He spoke of the plan for its establishment, as one, in his view, incompatible with the principles of the Church, and dangerous to her unity and peace. In October 1821, the General seminary had been removed from New Haven to New-York, its constitution had been adopted almost unanimously, and an agent had been sent abroad into the dioceses to solicit funds. The Bishop thought that a local seminary in Maryland, independent of the general school of the Church at large, "counteracted the authority of the Church," and opened the door for destructive errors and unhappy divisions; he could not therefore conscientiously countenance it. [illegible] It might under the circumstances have been inexpedient to found the Maryland school: but it certainly was the recognized right of Maryland to found it, if she pleased, and she violated no law of the Church general in so doing; she did not therefore counteract the authority of the Church. In fact the Bishop himself was not quite consistent on this point: for after taking the ground above stated, he said in his letter, "that there should be a seminary in Maryland I am far from being prepared to deny:" he meant indeed that such seminary should be a branch of the general institution; but he forgot that the very power authorizing such a branch, had also distinctly declared the right of every diocese to have its own school, if it wished: this right Maryland had never formally relinquished, nor could she (even if most active in founding the general school) have been supposed, in effect, to surrender it; because in establishing the general institution, her right, and the right of every other diocese to found a local one, was, at the time, by express words, reserved. The reservation therefore was a part of the act, allowing branch institutions. The Bishop also instituted a comparison between the constitution of the general and Maryland seminary, much to the disadvantage of the latter: this however was matter of secondary importance; for if wrong in principle, no constitution would have made the Maryland school acceptable."—*pp.* 441–2.

"In this opinion the Bishop, we think, erred." In what opinion? In the opinion that the local seminary would open the door for destructive errors and unhappy divisions? This was the Bishop's main objection to the plan, but not a word is said to convict him of error on this point. In the opinion that the establishment of a Diocesan Seminary would counteract the authority of the Church? And is there no way of counteracting authority except by disobeying the letter of the law? The Church, in its collective wisdom, had established a General Seminary, with a view to promote uniformity of doctrine; the Bishop in Maryland advised that his diocese should sustain this general institution, and that his candidates should resort to it for instruction. A single Convention, however, in which a party found itself in an accidental majority, resolved to seize the occasion to establish a local seminary, in order, as the Bishop feared, "to systematize peculiarities and errors, and at last to promote schism," and in opposition, as he also believed, and as the event proved, to the general wishes and matured opinions of the diocese; and might not the Bishop well say of such a scheme, got up in such a way, that it counteracted in its spirit and tendency the authority of the Church? Might he not say of it that it was "unconstitutional," without being understood to deny the abstract constitutional right of any diocese to establish a school of its own? especially when he himself, as one of the House of Bishops, had, in less than a year before, signed a declaration that the resolutions, relative to the General Seminary, were not meant "to interfere with any plan now contemplated, or that hereafter may be contemplated, in any diocese or dioceses, for the establishment of theological institutions or professorships?" The Pastoral Letter allows that there might be a local seminary; and in his reply to the gentlemen who requested him to call a meeting of the Board of Trustees, the Bishop says, "Let us have the counsel of the Church in the United States, and the opinion of all the most enlightened Churchmen in our own state, fairly and fully expressed: and then should the result be in any degree different from what I conceive, I will most cheerfully acquiesce, provided no principles which I am bound to hold sacred be violated." Bishop Kemp himself, in conjunction with Bishop Hobart, formed the committee on the part of the House of Bishops who drafted the constitution of the General Seminary; he, therefore, if any one, understood the document; and we really see no reason why the justice which is accorded to every writer should not be accorded to him; why ambiguous and conflicting expressions should not be harmonized by a liberal construction, instead of being strained with technical precision to convict him of inconsistency. But the argument is trifling: if there be a flaw in the Pastoral Letter, let the pamphleteers of the day (whose criticisms on his language the bishop never answered) have the credit of its discovery, and let the historian of the Church have the honor of taking it up after them, and transmitting it to posterity!

We have here what we are tempted to regard as an amusing instance of the non-committal plan of writing. Bishop Kemp, who understood the temper of his diocese, feared that the establishment of a local seminary at that time would tend (again to quote his own condensed expression) "to systematize peculiarities and errors, and at last to promote schism." An author, who assumed High Church principles as the basis of his work, would have sustained the bishop in this view, and would have adduced the fact as an instance of the solicitude and sound judgment with which he guarded the purity of his diocese. An author who was constructing his history like Milner's, on the principle of an invisible church, or of justification by faith, would have lamented the bishop's mistake, and commended the zeal which a portion of his clergy felt to communicate new light to the diocese. The point was one of too much importance to be passed over in silence: if the History had sustained the bishop, its credit with the Low Church party would be gone for ever; if it had condemned the bishop, the reasons which it would have been necessary to assign might have ruined its credit with High Churchmen. What then is done? Why the really important objection, viz., the danger of error and divisions, is yoked to another of an indifferent nature, viz., the unconstitutionality of the proceedings, and the bishop is said in general *to have erred in his opinion:* thus the decision of the History covers the former part of the zeugma, and so creates an impression acceptable to the Low Churchmen, while the reasons assigned for it apply only to the latter part, and thus leave the High Churchmen perplexed with a legal technicality, and doubtful whether the History does or does not condemn the bishop in the really important feature of the case. That this ambiguity is intended, we do not say; that it exists, however, is obvious; and therefore, on the supposition that the Narrative is written in that guarded style which we have a right to expect in a history of the Church, there can be no breach of charity in regarding it as one of the shifts to which an author may be unconsciously led, who adopts no fixed and definite principles for his guidance.

One topic more, and we have done. The Pastoral Letter of Bishop Kemp contained the following sentence: "The general character of the theology of the district is well known; and it unquestionably varies in some points from the clearly received doctrines of the Church. For the doctrines of the Church in America possess a more definite meaning than they were by some conceived to have in England; because when the Articles were revised, had they been viewed as containing the system of Calvin, they would have been changed. Besides, the service of the Church has in no small degree lost its venerable character, by some alterations and omissions, which are maintained in some of the churches with an uniformity which has no favorable appearance. Divines, therefore, educated under this form of service, will acquire a predilection for it; and in the course of time our Liturgy, the glory of the Protestant Episcopal Church, might be defaced and its character sunk." Besides this extract, there is nothing in the Pastoral Letter* which bears on the matter to which we are about to advert. Our author having mentioned that the Trustees of the proposed local seminary, [illegible] proceeds, without quoting the above extract from the Letter, to make the following statement and comments:

"Beside this reply of the trustees, three of the clergy, who were plainly indicated in the pastoral letter as being obnoxious to the charge of Calvinism, mutilation of the liturgy, and violation of Church usages, felt called on to justify themselves. This they did in a joint letter addressed to their diocesan. In this they admitted that they sung a psalm or hymn before commencing the liturgy, omitted the ante-communion service, as well as a collect before the sermon, and prayed extemporaneously after preaching: and denied that these practices were forbidden by the Church. As to the charge of Calvinism, they said that even were they the highest supralapsarian Calvinists, they could find many bright lights of the Church of England who were so before them: but in point of fact, they did not admit themselves to be Calvinists. They did not, for instance, believe in *particular redemption*, or *unconditional reprobation*, but they did hold with such men as Hooker and Beveridge and Leighton.

These clergymen felt called on by self-respect and a regard for their usefulness to answer the Bishop's letter; they did it firmly, but without forgetting what they owed to their diocesan. Without approving of all the practices they followed, we think they did right in answering the letter, for this reason: Their conduct was either such as subjected them to ecclesiastical discipline, or it was not: if it was the first, then the Bishop owed it to himself, to the Church, nay, owed it to them, to accuse them otherwise than by a pastoral letter, which at once charged and condemned them, with all the force of official sanction. They had a right to a trial and defence:—If it was the last, then their conduct was no fit subject for a pastoral letter. They should neither have been named nor alluded to. If practices differed; in cases where different views might be honestly entertained, a friendly and fatherly effort on the part of the Bishop to persuade them of the value, to all parties, of uniformity in worship, would have been the wiser course. But it was wrong we think, thus to hold them up to the diocese in a pastoral letter as guilty; and though we disapprove of their usages as stated by themselves, we cannot do less in honesty than say, they did right to reply. From the known character of Bishop Kemp, however, we must add our conviction that he never meant to do them, or any one else, wrong. He loved justice, and was one of the most guileless and honest of men. His zeal for the peace and harmony of the Church which he thought were in danger, his desire to avert a threatened evil in what he supposed to be a perversion of doctrinal truth, blinded him for a time to the wrong he was incidentally inflicting. He did not meditate a deliberate attack on these gentlemen of the clergy. He was combatting the establishment of the seminary, and it probably did not occur to him, that one of the blows he aimed at it, must of necessity glance and fall on them.

We look back now, and find pleasure in the belief that the good Bishop died, possessed of the respect of all these gentlemen. They are all yet alive, usefully and industriously laboring for the Church, one of them indeed, among her highest officers. There is not one among them, we believe, who would speak of the memory of Bishop Kemp, in any terms but those of affection and respect: and being able to say this, as we think, with truth, we have the less scrupled to record the facts just related, because they involve the grave question, how far it is right for pastoral letters to reflect upon individual clerical character, where there is no offence to justify ecclesiastical discipline. Pastoral letters, we apprehend, were not designed to be made acts of discipline of the clergy."—*pp.* 443–6.

* Appended to the Pastoral Letter is a correspondence between some of the Trustees of the proposed seminary and the bishop, in regard to the organization of its Board of Trustees; in which the bishop uses the following language:

"It is well known to me, that for some time back strenuous efforts have been made in some quarters to give the doctrines of the Church a Calvinistic cast—to mutilate and change her Liturgy—to break in upon her venerable usages. I have thought that time and consideration would cure these things; and while they continued to be viewed as the peculiarities of individuals, or the aberrations of young men, I viewed them as of little consequence, believing that more enlarged views of divine truth and divine institutions would correct all these. But the present business I look upon as an attempt to systematize and perpetuate them; and of course my approbation of it would amount to an abandonment of some of those doctrines and views which I have entertained and defended, and which I believe to rest on Holy Writ and divine appointment; and advanced in life as I am, I should dread the thought of seeing our venerable Church torn to pieces before I descended to my grave."

Really we are ashamed that the historian of the Church should think a pamphlet of two or three clergymen, who wrote at a time of life when it is natural to covet notoriety, entitled to so much notice; and still more ashamed that he should be misled by their own special pleading to an espousal of their cause. Did Bishop Kemp in his Pastoral Letter cast personal imputations upon any of his clergy? Let any man of sense and candor read the above extract and judge for himself. "They," says our author, i. e., the three clergymen, "should neither have been named nor alluded to." They were not named, though the reader of the history might hence infer that they were. Were they personally alluded to? This is the point to be proved: this is the charge to be sustained; and yet without a word of proof, and without even quoting the passage from the Letter, our author assumes the truth of the charge, pronounces sentence of condemnation, produces law to sustain it, and then generously dispenses mercy in mitigation of punishment. If the young gentlemen who wrote the letter had been prompted by their vanity or their conscience to take the bishop's remarks to themselves without proof, it had been bad enough for the historian to have been misled by their confident assumption. But, to give them their due, they were not so inconsiderate; they enter into an argument on the subject and assign one reason why the bishop could not have meant Mr. A., another why he could not have meant Mr. B., another why he could not have meant Mr. C., and so forth; until they arrive at the conclusion that he must have meant Mr. Hawley, Mr. McIlvaine and Mr. Tyng. And since the historian of the Church has adopted the conclusion of the youthful trio, we may hope that the Appendix to the next edition of his work will be enriched by a quotation of that part of the pamphlet which contains the process by which they arrive at it. The information *is due to posterity.*

To be serious. The above quotation from the Pastoral Letter is of a general nature; and the Calvinism and mutilations of the Liturgy to which it refers are shown by the attitude of self-defence which the respondents assume to be, in their own judgment, errors and mal-practices. Now if a bishop may not specify the errors and irregularities which he believes to exist in his diocese, and say plainly that they do exist, without being held accountable for the application of his remark to particular clergymen, how are the clergy themselves to proceed in their public addresses to their congregations? Would the three clergymen who thus judged their bishop consent to have the members of their respective parishes judge them by the same rule? And if by specifying in their public discourses, certain errors and vices which they believed and believing, plainly affirmed to exist among their people, they brought on themselves reproach and censure, would not they think this the penalty of faithful preaching? Would they not deem it persecution for righteousness' sake? We are sorry that the historian of the Church has made it necessary for us to go into these particulars in order to the vindication of Bishop Kemp. As to the historian's apology for the Bishop, it is like that for Dr. Bray (p. 104,) and others, to our taste nauseating.

Our author approves the conduct of these clergymen, and thus by implication holds Bishop Kemp convicted of having used his episcopal authority to oppress and asperse particular clergymen in his diocese. Bishop Kemp, however, mentioned no names; neither did he say that the Calvinistic system was embraced in any part of his diocese; he said that in *some points* the theology of the District unquestionably varied from the clearly received doctrines of the Church; and in the letter to the Trustees, appended to the Pastoral, he spoke of efforts which had been made to give the doctrines of the Church a *Calvinistic cast.* Three young clergymen, nowise loth probably to seize an occasion to become the champions of their party, suppose themselves to be alluded to: they strain the language of the bishop, who affirmed that the theology of the District was erroneous "in some points," and was receiving a "Calvinistic cast," into an assertion that the Calvinistic system was adopted entire; they then turn the language from the abstract to the concrete, present themselves to the world as calumniated persons, and arraign their bishop before the public on a charge of oppression and defamation. And the historian of the Church tells us *they did right;* thus ratifying the charge under the apparent sanction of the General Convention, and transmitting Bishop Kemp to posterity as the oppressor and reviler of his brethren!

"These clergymen," says our author, "felt called on by self-respect and regard for their usefulness to answer the Bishop's letter; they did it firmly, but without forgetting what they owed to their Diocesan." It is certainly a matter of interest to the Church in general to know the standard by which her historian adjudges to her clergy the honor of dutiful deference to their bishops; and as the following extracts from the reply may be thought to throw light on the subject, we do not hesitate to submit them. The letter, it will be observed, is addressed to the bishop.

The writers say, page 4, that they undertake their disagreeable task "in consequence of an attack upon their faithfulness which you (the bishop) have lately published."

"We do you the justice to belive, that, in the earnestness of opposition to the Seminary, and in casting round for all the arguments that could be found in your support, you were led on to much stronger language, and more sweeping descriptions, than in cooler moments you would have thought could be sustained." p. 9.

"You (the bishop) consider, that the location of a seminary there, should, *pugnis et calcibus*, be opposed." p. 11.

"It is true that in some particulars which we conceive to be discretionary with the clergy, we differ, in the service of the Church, from the practice of our bishop and of others." * * * "No difference occurs again, till after the morning service is ended, when you introduce what is called the Ante-communion service; and we omit it. This also we consider entirely a matter which every man's own judgment must regulate for himself. We consider that this service is not prescribed by the rubric when a *sermon* is preached. It is true the house of Bishops have given it as their opinion, that the *intention* of the rubric was to have prescribed an opposite course. This opinion we respect, and we give it all the weight to which the opinions of its venerable authors are always entitled. But still it is only an opinion. We have as clear a right, and are as conscientiously bound to exercise our own judgments and form our own opinions upon the rubrics of the Church as any persons." * * * "At present we have only the opinion of the House of Bishops, that it was *intended* to be prescribed. This opinion must first be concurred in by the other branch of our Ecclesiastical Parliament, and published as a decision of the Church, before it can come to us as an *obligation*." pp. 13, 14.

"The next particular in which our practice is different from yours, relates to the use of a collect immediately before the sermon. By our bishop it is used, by us it is not. No one pretends that either of us is wrong." p. 15.

"Is it on such grounds as these that the characters of clergymen, their usefulness, their respectability, and their happiness, are with so little ceremony, and with so much confidence and with so little apparent feeling, to be publicly arraigned before all the Church, and condemned for insincerity and unfaithfulness?—Is it for such things as these that the seeds of division are to be scattered in our congregations, and the people are to be furnished with armor against the preaching of their ministers by having to charge them on the word of a bishop, with violating the vows of their ordination." p. 16.

"The fashion at present is to denounce as the disciples of Calvin, those followers of Christ who shun not to declare the whole counsel of God, and preach to sinners as men that must render to the Judge an account of their stewardship. But these men have the comfort of knowing that it is not so much their holding some of the opinions of Calvin, as because they hold the doctrines of the Gospel; and the persons who are so fond of denouncing them should be extremely careful that they mistake not the Bible for the Institutes of Calvin, and the spirit of Christ for the spirit of heresy, *lest haply they should be found fighting against God.*" p. 24.

"Now, sir, can you desire a more consistent belief than ours? Is it possible to adhere more closely to the doctrines of the Church than we do? If any one differ from us, whether a presbyter or a bishop, to which party must the error be charged?"—p. 27.

"Speaking of the Homilies, reminds us that our Diocesan disapproves of their circulation, and opposes the exertions of the Prayer Book and Homily society of this diocese of which he is President, in sending them as companions to the Prayer Book. It is impossible to imagine any other reason for this opposition, than that he supposes their circulation would be injurious to the piety and morals of the people."—Note p. 28.

On one account, we make the above quotations with great satisfaction: since compared with the standard which is now in vogue, and the deference which is spontaneously accorded to the paternal counsels of our bishops individually and collectively, they manifest a gratifying improvement in the general tone of Christian sentiment, or rather, we would say, an elevation in the piety and intelligence of the Church. For three young clergymen, on no better ground than their above, to charge the bishop, in public print, with "an attack upon their faithfulness;" to tell him that he opposed a measure in his diocese *with blows and kicks;* to scout the declaration of the House of Bishops, by saying, we have as clear a right to our opinions as the bishops have to theirs; to tax their bishop with scattering seeds of division in their congregations, and furnishing their people with armor against the preaching of their own ministers; to insinuate to him, that in animadverting on the theology of his own diocese he had mistaken the Bible for the Institutes of Calvin, the spirit of Christ for the spirit of heresy; and that in opposing them he was fighting against God; to charge him with opposing the circulation of the Homilies of his Church, on the ground that they would be injurious to the morals and piety of the people; and then to rest their cause in the modest and overwhelming appeal, "Now, sir, can you desire a more consistent belief than ours? Is it possible to adhere more closely to the doctrines of the Church than we do? If any one differ from us, whether a Presbyter or a Bishop, to which party must the error be charged?"—for three young clergymen, we say, thus to assail their bishop in the present day, would certainly be deemed a very odd thing in New York, and would not, we fancy, be accounted altogether dutiful and decorous, in Ohio or Virginia. In 1822, however, such language was not inconsistent with eminent "spirituality" and a very peculiar attachment to Episcopacy and the Liturgy. The improvement is manifest: and we have too much regard for the authors of the pamphlet to suppose that they will now unite in an approbation of the language which they then used, or in an expression of thanks to the historian of the Church for reviving in 1839, the standard of deference to episcopal authority which in 1822 governed their pen and their conduct. Of the whole pamphlet, from which the above morceaus are taken, we can only say that with its magazine learning and easy assurance, and without its equivocating sanctity it would be thought a pretty favorable specimen of the more promising scions of a party which has lost much of its distinctive character, and is becoming gradually more and more absorbed in the unity of the Church.

These are strange developments, but such, on the whole, as might have been expected from the plan of the work. Had the author thrown himself fairly and fully on his High Church principles, he would have been enabled to show out the true character of the Church, to do justice to Bishop Kemp and his friends, and to meet the expectations of those with whom he has been ever understood to agree in sentiment. Unfortunately, however, he seems to have essayed that perilous navigation, the fatal consequence of which has passed into the proverb of a thousand years. One result has been, that his readers are nowhere placed in a stand-point from which they may judge of the true character of men and parties, and of their mutual relations to one another and the Church. Every crisis in events brings them to a fence which, after lubricating their joints with the oil of charity, they are expected to clear at a leap. The constant aim seems to be to keep the two parties *in equilibrio;* and the scale of justice by which the Church is placed side by side with a party of yesterday, seems, to a High Churchman, not unlike that of the famous squire who decreed, in order to make an even race, that the large and corpulent man should have his flesh sliced off and his frame pared down to the exact size of the shrivelled anatomy who was to be his competitor. We follow the author through collisions of great interest, with a natural desire to ascertain his own views in relation to the principles involved, but obtain no nearer glimpse than is found in a note, p. 491, in which he expresses his regret at having been brought "in *seeming opposition*" to Dr. Eastburn, and informs us that "in the free and frequent interchange of opinion between them on topics likely to interest them as ministers of Christ, very little if any difference has been found to exist;" a declaration, by-the-by, which devolves on Dr. Eastburn the obligation to set forth his own views in the shape of a preface or appendix to the second edition, in order that the Church, and especially posterity, may make a fair allowance for the colorings which the opinions of every author are apt, through human infirmity, to impart to his descriptions and portraits. This radical defect, as we esteem it, in the plan of the work, has prevented the author from doing justice to his subject, and to his own distinguished reputation as a man of intelligence and decision; so that the perusal of his Narrative has brought us to the conclusion, that the vicissitudes of the Maryland Church offer a noble theme for a history which is yet to be written.

CITY MISSIONS.—The Report on "The Metropolis Church Fund" on our last page, shows in a strong light the importance of City Missions.

It is seldom indeed that a plan of education has been suggested which has received higher commendations than the annexed; and still more seldom that a gentleman has tendered his professional services to the public with such and so numerous marks of respect and confidence as Mr. Warner has produced from those whose approbation is of greatest worth. "From the knowledge I have of his private character and personal qualities," says Washington Irving, "and of the excellent tone both as to morals and manners prevalent in his domestic circle, I think those parents singularly fortunate, who, in seeking to give their sons the advantages without exposing them to the risks, of Paris, can obtain for them his guardian eye, and admission into the bosom of his family." After this it is superfluous to say that the Rev. Mr. Warner unites in an eminent degree, the character of the gentleman and the scholar: and considering the facilities of access to the libraries and other public institutions of Paris, it is obvious that such a plan as Mr. Warner proposes, under such auspices, presents attractions of no common sort. The references to which Mr. W. alludes may be seen in his circular.

New-York, September , 1839.

Sir,—The undersigned, a Clergyman of the Protestant Episcopal Church, and late Chaplain and Professor of Moral Philosophy in the U. S. Military Academy, being about to visit Europe, on an arrangement expected to fix his residence for several years in Paris, proposes to take with him, or to receive into his family there, ten or twelve young gentlemen; whose education he will assume the charge of conducting, on a plan that shall combine the utmost care for their moral improvement, and the best means of daily private instruction in all their studies, particularly in the modern languages, with the advantages of access, at the same time, to the learned institutions, the public libraries, lectures, and various repositories of art and science, known to be as numerous and richly furnished in the French capital, as they are liberally open and available to strangers.

As the object of such a plan will be to avoid the common dangers, and secure much more than the common benefits, of an education at any of the great public boarding-schools in Europe, its expenses will necessarily somewhat exceed those usually attending the latter. Precisely what they will annually be to each pupil, it is impossible, beforehand and without experience, to say. It is believed, however, that they will not exceed $500. At any rate, they will in no case pass the bounds of that moderation, which should be deemed a precept and a part of justice.

It will be seen, from this outline of the proposed Establishment, that whilst in point of numbers it will be so limited as to constitute but a private academical family, it will, in other respects, be characterized by a comprehensiveness of design far beyond the pretensions of an ordinary boarding-school. Indeed, a plan of this nature, with access to the resources of such a city as Paris for its execution, should extend to all the parts of a liberal and accomplished education. It should embrace every subject on which a student, of whatever age, capacity, professional destination, or degree of previous attainment, can desire the aid of instruction, either public or private;—even from the simplest elements of grammar, arithmetic, &c., to the highest departments of classical and scientific erudition, and the most profound investigations of philosophy. And accordingly it is intended to communicate the notice and invitation, contained in this letter, to those graduates, from year to year, of our Academies, Colleges, and Universities, who shall purpose to visit Europe with the view of there finishing, by further study and travel, their education for the business and duties of life. They will be presumed, however, before accepting such an invitation, to have considered what the moral order and discipline of a family thus formed must demand of all its members, especially those of an age and intelligence likely to increase the influence of their example.

The undersigned will sail from New-York, for Paris, on the16th of October, and will be happy to answer any communication addressed to him on this subject. Meanwhile and in place of further particulars at present, he submits the following testimonials and references, designed to recommend his enterprise to confidence and patronage. Respectfully, &c.

Thomas Warner.

N. B. After the 16th of October, the Rev. A. Verren, No. 99 Franklin Street, N. Y., will receive and reply to all such communications on this subject, as may require an answer here. But letters to be forwarded to Mr. Warner, should be addressed to care of Samuel A. Fox, Esq. of the firm of C. Bolton, Fox & Livingston, No. 22 Broad Street, N. Y., Mr. Fox will also give any advice desired by young gentlemen wishing to embark at this port, to join Mr. W. in Paris.

Episcopal Visitation.—Bishop Onderdonk's appointments for visitation have been changed by a different appointment for St. Mary's, *New York*; and by the omission of *Troy*, and addition of *Walden*.

The Bishop of this diocese has received the canonical certificate, by the Wardens of St. Mary's Church, Brooklyn, that the Rev. Joseph Hunter has been duly chosen rector of said church.

The Nicene Creed.—The valuable communication on this subject on our first page will be gratifying to the pious and intelligent reader who loves the Church, and is willing to receive instruction from one whose mind is deeply imbued with her primitive lore. In our early days we were in the habit of hearing this creed read in the morning, and the apostles' in the afternoon service of every Lord's day: was this custom local, or has it once been general and discontinued only of late? The suggestion of our correspondent as to its frequent use seems to us well worthy of consideration, and his argument in favor of such a practice unanswerable: his hints, also, in regard to the manner of reading it, strikes us as happy.

Tracts for the Times.—A few complete copies of the last English edition have just been imported by Mr. Sherman, 142 Fulton Street, and are for sale cheap.

TO CORRESPONDENTS.

C. S. A. in our next.

I. is received.

To the Editor of the Churchman.

Rev. and Dear Sir. "Our holy and beautiful house wherein our fathers worshipped, is burnt with fire, and all our pleasant things are laid waste." St. Luke's Church lies smouldering in its ashes. The fire was communicated at about noon to-day, from a furnace contiguous to the church premises, which has long threatened the safety of the building; and notwithstanding all the efforts of our fire companies and citizens generally, it was in less than an hour a mass of ruins. The insurance is small, and goes but a little way towards indemnification. The bell, organ, (a very good one) a large part of the furniture of the chancel and of the pews, with the Parish Library and Sunday-school books and apparatus, were destroyed. The loss will be severely felt by the congregation, diminished as its resources have been of late, by an unusual number of deaths and removals. The little flock are now, in the providence of God, left without altar or sanctuary, and their present destitute condition certainly gives them a strong claim upon the Christian sympathies and beneficence of their brethren and especially of those congregations whom God has seen fit to exempt from the like calamity. In much haste, and agitation of feelings, Yours most truly, Jos. F. Phillips,

Cattskill, September 11th, 1839.

For the Churchman.

THE LATE REV. WILLIAM LUCAS.

At a special meeting of the Vestry of St. Peter's Church, Auburn, held at the office of J. H. Bostwick, Esq., on the evening of the 27th day of August, 1839:

Present—J. H. Bostwick, *Warden*; Warren T. Worden, R. C. Steel, Charles Richardson, A. H. Burt, E. E. Marvine, S. A. Goodwin, M. S. Myers, H. Willson—*Vestrymen.*

The following resolutions were offered by S. A. Goodwin, Esq. and unanimously adopted.

Resolved, That in the sudden death of our esteemed Rector, the Rev. William Lucas, we view one of those dispensations of Divine Providence, which in a most affecting manner, admonish us that in the midst of life we are in death.

Resolved, That while we bow to this afflicting dispensation, we cannot forbear the expression of our deep sorrow at the event which has shrouded our society in mourning, has deprived the Church of which he was an ornament, of a pious and devoted servant—the social circle in which he moved of a bright example of Christian character, and ourselves of a friend endeared to us by our public and private relations.

Resolved, That we tender to the family of our deceased brother, our sincere condolence in this affliction, which has deprived them of their earthly stay and consolation.

Resolved, That in testimony of our respect for the memory of the deceased, we will wear the usual badge of mourning for thirty days.

Resolved, That these proceedings be entered on the minutes of the Vestry, and a copy thereof communicated by the Clerk to the family of the deceased.

Signed, M. S. Myers, *Clerk.*
J. H. Bostwick, *Warden.*

RAVENSCOURT COLLEGIATE INSTITUTE.

Most of the Colleges of our country are under the direction of Christian men, but too little care is taken to imbue the youthful mind with the principles of our holy religion, and we rejoice therefore, that Episcopalians are awakening to the importance of the subject, and founding institutions in which the future welfare of the pupil is not forgotten in the effort to qualify him for action and usefulness in this world. In the West especially, such seminaries of learning and morality are greatly needed, and the Bishops of the Church with one consent, are taking measures for their establishment. Ravenscroft Institute, the prospectus of which we have just received, is situated on a farm near Columbia, and we trust will soon be to the diocese of Tennessee, what Kenyon College is to that of Ohio. The system of education is based upon Christian principles, as the only foundation of virtue and religion; and the course of study, which is intended to be very thorough and complete, embraces a period of six or seven years, and is so devised as to develope the moral, intellectual, and physical powers of the scholars, and fit them for the proper performance of the varied and active duties of life. Bishop Otey, we observe, will occupy the Chair of Moral Philosophy, and superintend also the theological education of those who are designed for the Ministry. Dr. Henry Moore is the Rector of the Institute, and Professor of the Greek and Latin languages. The charge for tuition is £250 per annum, inclusive of board, lodging, &c.

"*A rapid and superficial course of instruction this Institution entirely disclaims*: while at the same time every inducement will be afforded to students to advance as rapidly as may be consistent with solid acquirements. It is hoped, indeed, that the course of Theological, Classical, Mathematical and other studies pursued at this Institute, will be as extensive and complete as that of any other Institute of learning in the Union. And lest it be supposed that the Classics will, for the most part, occupy the attention of students, it may here be well to observe, that they will in all cases be carried on in conjunction with the Belles-Lettres, so as to lead pupils as far as practicable to trace the beautiful alliance between the two studies; the benefit we therefore derive from classical literature, as a means to an end, that end the enriching, ennobling and expanding the mind, and rendering its students worthy members of the higher professions of life."—*Banner of the Cross.*

From the British Magazine.

MIDDLESEX.

Meeting of the Clergy of the Diocese of London.—At a meeting of the clergy of the diocese of London, held at No. 68 Lincoln's-inn-fields, the Bishop of London brought forward a plan for a Diocesan Board of Education. In addition to the clergy, several distinguished noblemen and gentlemen were present.

The following are the objects contemplated by the board:—

"1. To form a medium of communication and mutual suggestion between the clergy and other persons of the diocese, interested in the cause of religious and general education, in accordance with the doctrine and discipline of the Church of England.

"2. To collect and circulate information as to the state of education in the diocese, and the obstacles which impede its progress or efficiency.

"3. To take measures for the extension and improvement of education in connexion with the Church of England throughout the diocese.

"4. To bring into union with itself as many as possible of the schools existing in the diocese, on the terms adopted by the National Society.

"5. To establish an effectual system of inspection and periodical examination of the schools in union with the board, with the concurrence of the managers of such schools, and under the sanction of the Bishop.

"N. B.—With regard to the objects of the board, a peculiarity is to be observed, which distinguishes the diocese of London from the other dioceses of the kingdom. Two among the principal objects of the other diocesan boards are, first, to institute schools for training masters; second, to establish or to take into union middle or commercial schools. But in London the former of these objects is about to be accomplished by the immediate establishment of a training institution, under the superintendence of the National Society; and the latter has been already in some measure accomplished by the Metropolitan Commercial Institution, which has a central school in Rose-street, Soho, and local schools in union. It is probable, however, that one or both of these objects will hereafter be brought under the attention of the diocesan board, which will put itself in immediate communication with the committee of the Metropolitan Commercial Institution.

"That in furtherance of its designs, it is desirable for the board to promote the formation of local or district boards in different parts of the diocese, which shall be in connexion and communication with the general diocesan board; to enter into union with the National Society, and transmit a periodical report of the inquiries and transactions of the board, so far as relates to the education of the poor, as also to invite the co-operation of other societies or institutions for education established in the diocese on the principles of the Church of England."

The important objects of the meeting were ably advocated by the Bishop of London, Rev. Dr. Short, Lord Radstock, H. Pownall, Esq., Rev. Dr. Tyler, Rev. R. Lonsdale, Rev. J. H. Markland, Major Wood, M. P., T. D. Acland, M. P., and the Earl of Cardigan; and the resolutions having been agreed to, the meeting adjourned.

OXFORDSHIRE.

On Thursday, the 4th of July, a meeting was held at Chipping Norton, of the local board of that deanery, in connexion with the Oxford Diocesan Board of Education, at which Lord Churchill, Colonel Dawkins, and several of the clergy attended. Some important schools in the neighborhood were associated upon the terms of the diocesan board, and a strong and unanimous opinion was expressed as to the advantage of submitting parochial and other schools to a public examination, to be conducted by persons having the sanction of the bishop.

Oxford Herald.

From the British Magazine.

The Psalter or Psalms of David, in English, Verse. By a member of the University of Oxford. Adapted for the most part to tunes in common use; and dedicated, by permission, to the Lord Bishop of Oxford. Oxford: Parker. 1839.

Though this work is anonymous, it is understood to be the production of a distinguished poet, and is certainly not unworthy of the accomplished author of "The Christian Year." A new version of the Psalter is a work of no ordinary difficulty, and it must, of course, be expected that different psalms will exhibit different degrees of felicity. Many of those which the reviewer has perused have appeared to him extremely happy. He selects the following specimens merely on account of their brevity:—

PSALM XV.

Who in thy tabernacles, Lord,
May sojourn and abide?
Or who inhabit for his home
Thine holy mountain's side?

The man whose paths are undefil'd,
Who keeps the perfect way,
Whose heart speaks out the very truth,
Nor dares the Lord gainsay:

Who bears no guile upon his lips,
Achieves no brother's wrong,
The guardian of his neighbour's name,
Enduring no ill tongue.

The vile man in his eyes is vile,
But hearts that fear the Lord
He dearly holds; to his own ill
Is sworn, and keeps the word.

Who ne'er on usury gave his store,
Nor op'd for gain his hands
Against the unsinning: thus he wrought;
For ever sure he stands.

PSALM CXXXIII.

Behold, how precious and how dear,
When brethren dwell in love,
Yea, dwell as one; less soft and clear
The sacred oil-drops move.

The precious ointment on the head
That all the beard imbues,
E'en Aaron's beard; and gently shed,
His garment fringe bedews.

Less pure the dews from Hermon float,
Mount Sion melting o'er;
For there the Lord his blessing wrote,
And life for evermore.

Sir Moses Montefiore is at present in Egypt; where he has offered to establish a bank, with a capital of a million sterling, if the Pacha will relieve the Jews in his dominions from the disabilities and persecutions from which they at present suffer. Sir Moses went to his first audience of the Viceroy in his ex-official costume as Sheriff of London.

The burial service over Lady Hester Stanhope was performed by the Rev. W. Thompson, an American missionary.

DIOCESAN RECORD.

BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION.

Seventeenth Sunday after Trinity, September 22, A. M., Astoria, *Queens county*, institution; P. M., do., confirmation; *evening*, St. Mary's Church, *New York.*

Festival of St. Luke the Evangelist, Friday, October 18, Malone, *Franklin county*, ordination A. M., confirmation P. M.

Twenty-first Sunday after Trinity, October 20, Potsdam, *St. Lawrence county*, ordination A. M., confirmation P. M.

Twenty-second Sunday after Trinity, October 27, Walden, *Orange county*, ordination A. M., confirmation P. M.

Where ordinations are to take place, the candidates are expected to see that the proper number of presbyters, two at least, is in attendance.

The neighboring clergy are requested to make arrangements for officiating occasionally, prior to the bishop's visitation, and preparing candidates for confirmation, if there be any, in such of the above named parishes as are vacant.

Any other services not inconsistent with punctually meeting the above appointments, will also be rendered with pleasure.

EPISCOPAL ACTS BY THE BISHOP OF THIS DIOCESE.

Washington county. Wednesday, September 4, for the parish of Zion Church, confirmed 2 in the Presbyterian Church, Sandy Hill.

City of Schenectady. Fifteenth Sunday after Trinity, September 8, instituted the Rev. William H. Walter in the rectorship of St. George's Church. Morning Prayer was read by the Rev. Alonzo Potter, D. D., Professor of Moral Philosophy and Belles Lettres in Union College, assisted by the Rev. Thomas C. Reed, Professor of Political Economy in the same, who read the Lessons, and the sermon preached by the Bishop.

In the afternoon, confirmed 19 in St. George's.

Ulster county. Tuesday, September 10, consecrated Christ Church, Marlborough. The Instrument of Donation was presented to the Bishop, in behalf of the Vestry, by Mr. Leonard S. Carpenter, Senior Warden, and read by the Rev. Robert Shaw, Missionary at Marlborough. The sentence of consecration was read by the Rev. Samuel Phinney, Principal of an Academy, Newburgh, Orange county; and the Morning Prayer by the Rev. John Brown, Rector of St. George's Church, Newburgh, assisted by the Rev. Thomas Mallaby, rector of St. James' Church, Goshen, Orange county, who read the Lessons; and the sermon preached by the Bishop.

In the afternoon, confirmed 9 in the same church.

Orange county. Wednesday, September 11, in St. Andrew's Church, Walden, confirmed 3.

Putnam county. Friday, September 13, in St. Philip's Church, Phillipstown, admitted to Priest's Orders the Rev. Ebenezer Williams, deacon, the minister of the Church. Morning Prayer was read by the Rev. Jasper Adams, D. D., Chaplain, and Professor of Moral and Political Philosophy in the United States Military Academy, West Point, assisted by the Rev. William C. Cooley, rector of St Peter's Church, Peekskill, Westchester county, who read the Lessons; the sermon preached by the Bishop; and the candidate presented by the Rev. Mr. Brown.

In the afternoon, confirmed 4.

ACKNOWLEDGMENTS.

PROTESTANT EPISCOPAL EDUCATION AND MISSIONARY SOCIETY.

The Treasurer acknowledges the receipt of the following sums:—viz.

From St. Paul's Church, Sing Sing, Rev E N Mead, rector, collection for education fund $26; from several ladies of St. Luke's Parish, N Y, for education and missionary fund $15. From St. George's Church, Newburgh, Rev John Brown, rector, collection for missionary fund $38; from St. Thomas' Church, N Y, Rev Dr Hawks, rector, collection for missionary fund $200 51, less (a bad bill) $1 75 is $198 76; from All Saints' Church, N Y, Rev B J Haight, rector, collection for missionary fund $125; from St. Clement's Church, N Y, Rev Dr Bayard, rector, collection for missionary fund $20; from St. Paul's Church, Tompkinsville, by the hands of Rev H D McCoy, rector, for education fund $4, and for missionary, $6 50—Total $433 26.

C. N. S. Rowland, Treasurer, 55 Water st.

Sept. 18, 1839.

FOREIGN MISSIONS.

The Treasurer has further to acknowledge—

Remitted by W H Hubbard, Esq, Agent at Richmond, Va, per Rev Z Mead, from Mrs Mary May, $5 for Texas, $4 for Africa, $9; Mrs John Williams, $3; Miss C J Moore, $1, for Greece, $4; a lady of St. James' parish, Mecklenburg, for the erection of a church at Matagorda, Texas $5; from Mr B L Mead, being quarterly collection at Grub Hill church, Raleigh parish, Amelia county, $10, one half of $1 13 for general purposes; from J J Robertson, Raleigh parish, Amelia county, 57 cents; received per Secretary and General Agent, by the hands of Miss Striker, from the ladies of St. Paul's church, Boston, towards the support of a beneficiary at Athens, $50; avails of the missionary box of an elderly lady, in part—for Constantinople, $4, China $4, by the hands of a friend in Boston received per James Swords, Esq, from Christ church, Norfolk, Va, by the hands of Rev M P Parks, rector, for missions in Texas, to be appropriated under the direction of Bishop Polk $40, for Mrs Hill's school, Greece, $10, received for school at Mount Vaughan, Africa, from the Sunday school children of All Saints' Church, per Rev B I Haight, rector, $5 50; received from St Paul's church, Tompkinsville, by the hands of Rev A D McCoy, rector, 50 cents.—Total receipts, $142 57.

Charles J. Aldis, Treasurer,

Sept. 17. 1839.

YOUNG MEN'S (AUXILIARY) EDUCATION AND MISSIONARY SOCIETY.

The treasurer has further to acknowledge the receipt of the following annual subscriptions and donations, viz.

Edgar J Bartow, $5; William M Morrell, $1; Alex M White, $1; Clement Guion, $2; Pope Catlin, $1; E W Dunham $1; A Banning, $5; W H Townsend $5 M Hoffman, $4; I P Baker, $2; W H Milnor, M D; $1; O J Olsen, $1; I. N. Sayre, $1; I A Van Blascom, $1; I. R. Maurice, $1; "An annual subscriber" $5; Henry A. Hurlbutt, $1; Wm. H. White, $1; E A Nichols, $1; Geo. H. Bell, $3; Augustus Wheeler, $3; Henry Adriance, $2; James Van Norden, $1; I A Kissam, $1; J M Van Winkle, $1; A Seton, $1; Miss Margaret Turner, $2; G A Sabine, M. D, $5; Master Wm. Tufnel Sabine, $5; C W Carmer, $5; Dr Everett, $1; Harris, $5; Dr McVickar, $1; Geo. D. H. Gillespie, $2; E M Crawford, $3; Oswald Cammann, $2—Total, $83.

Sept. 17, 1839. John H. Swift, Treasurer.

UNION DEPOSITORY,

28 Ann-street.

Letters have been received at the Gen. Prot. Epis. S. S. Union during the week ending Sept. 19, from the following persons, viz.

M M Norton, Lowville, with remit; Thomas Latimer, Philadelphia; Rev G B Engle, Fulton; Rev. C G Acly, Seneca Falls; John Bowdish, Root, with remit; Rev. J Bayley, Owego; H H Quimard, Sharon, Con.

Packages forwarded by the Episc. S. S. Union, during the week ending Sept. 19.

To Rev R L Devens, Am Hotel, Northampton, Mass, one package per steamer Bunkerhill, for Hartford; to E I Hale, Esq, Fayetteville, N C, one box, sent to Robinson, Pratt & Co; to Rev N M Jones, Kent Island, Md, care of Edw Palmer, Baltimore, one package per schr. J Talman, Bacon, master; to Miss Boardman, New Milford, Con, one package, sent to Rushton & Aspinwall.

GENERAL THEOLOGICAL SEMINARY.

The Treasurer acknowledges the receipt of the following contributions towards defraying the current expenses of the Seminary, viz.—From the Rev. John Brown, rector of St. George's Church, Newburgh, in the diocese of the state of New York, a collection in that church, $13 75; and from the Rev Hiram Adams, an alumnus of the Seminary, the amount of a collection in Trinity Church, Ulster, in the same diocese, $9 00; and from Rev. A D M'Coy, rector of St. Paul's Church, Tompkinsville, in the same diocese, a contribution of that church, $10 00.

Wm. H. Harison, Treasurer.

New York, 16th Sept. 1839.

No. 142 Fulton-st.

Letters received during the week ending Sept. 19, 1836.

H F Anners, Phila, Pa 2; Arius Nye, Marietta, Ohio, remit; Mash, Capen, Lyon & Webb, Boston, Mass, 4, 1 with remit; J & D S Kimball, Sackets Harbor, N Y with remit; Rev Warner Hoyt, Ridgefield, Ct; W H Arable, Hudson, N Y; P. M. Princes Ann, Md, remit; Joseph Salkeld, Lovettsville, Va; P M Detroit, Mich; P M Baltimore, Md; Geo W Donehue, Phila, Pa; Charles Stimpson, Boston, Mass.

PACKAGES.

1 box to John M Jones, N C, on board schooner Virginia, Hodges; one package to H F Anners, Phila. per Union Line; 1 package to Rev. Warner Hoyt, Ridgefield, Ct. per steamer Fairfield.

MISSION CHURCH OF THE EPIPHANY.

The subscriber acknowledges the receipt of $10 from J. T. H. for the poor.

Sept. 17, 1839. Lot Jones, 192 Allen st.

CALENDAR.

SEPTEMBER.

22. 17th Sunday after Trinity.
29. 18th Sunday after Trinity.

NOTICES.

ST. PAUL'S AND ST. JOHN'S CHAPELS:

TO-MORROW (SUNDAY) MORNING,

Collections will be made in each of the above named chapels for the benefit of the New York Bible and Common Prayer Book Society.

This institution within two years, has published from its plates 2,250 Bibles, 4,000 Testaments, 18,500 Prayer Books, and distributed gratuitously the past year more than ever in any previous one, to Chaplains in the navy, missionaries, feeble parishes, commanders in garrisons, Sunday schools, &c., whether in the United States, Texas or Africa, as applications have been received.

With the increase of our Church in all directions, is the consequent calls on the society for extended liberality.

The treasury is empty—the society of Episcopalians is earnestly solicited to replenish it, and enable a timely renewal of the reduced stock of the depository.

☞ The Annual Meeting of the Corporation for the relief of the Widows and Orphans of deceased Clergymen, will be held in St. Paul's Chapel, on Friday evening, October 4th., at 7 o'clock.

Samuel Seabury, Secretary.

WESTERN NEW-YORK.

NOTICE.

The Annual Convention of the Diocese of Western New-York will be held in St. Luke's Church, in the city of Rochester, on Thursday, the 3d day of October 1839, at half past 10 o'clock, A. M. By order of the Bishop. Pierre A. Proal, Secretary.

August 31, 1839.

NEW YORK CONVENTION.

The next annual Convention of the Diocese of New York will be held on Thursday, the third day of October, in St. Paul's Chapel, in the city of New York, at 10 o'clock in the morning.

By order of the Bishop,
Benjamin I. Haight, Acting Secretary.

The Utica Gospel Messenger will please copy the above notice. Aug. 24—5t.

MARRIED,

In Brooklyn, on the 12th inst., in St. Ann's Church, by the Rev. Dr. Cutler, Rev. Nathaniel P. Knapp, Rector of Christ's Church, Tuscaloosa, Ala., to Miss Clarissa C. Hoyt.

DIED,

On the 14th inst., after a lingering illness, William Onderdonk, Jr., in the 50th year of his age.

MRS. LINCOLN PHELPS' INSTITUTE,

AT RAHWAY, NEW-JERSEY,

Will be opened for the reception of Young Ladies, Wednesday, the 6th of November.

Principal.—Mrs. Lincoln Phelps; Vice Principal.—Miss Eunice M. Phelps.

Teachers.—Misses Hannah E. Miller, Emma Willard Lincoln, S. North, Laura Connable, Sarah Gregory.

French Governess.—Mad'lle Duplisses.

Music Professor (Vocal and Instrumental,)—Signor Chianei.

Rahway is a pleasant village, situated on the direct rail road between New York and Philadelphia, within one hour's distance by steam carriage from the former and five from the latter city, communicating with New York by three daily lines of cars, and with Philadelphia by two. It is within a short distance from Princeton, one of the most venerable seats of learning in the country, and is surrounded by valuable schools for boys. Parents may thus find an opportunity for educating their sons and daughters in the same neighborhood.

Terms.—The School Year, consisting of 44 weeks, will be divided into two sessions, half a session being one quarter.

Charge for boarding, including washing, lodging, fuel, &c. with tuition in the English Branches and Mathematics, $125 per session, payable in advance.

EXTRA EXPENSES.

Tuition on the Piano, ...$15 00 per quarter,
Use of Instrument, ...2 50
(or at the Professor's charge if lessons are given by Sr. Chianei.)
Guitar, ...10 00
Singing, ...10 00
Harp at the Professor's charge.
Latin or Greek, ...7 50
French, Spanish or Italian......7 50

Pupils are requested to furnish their own towels and napkins, which, with their clothing, should be marked with their full name.

Mrs. Phelps will in this Institution pursue the plan of education commenced by her at West Chester, Pennsylvania, the direction of the establishment being wholly under the control of Mr. Phelps and herself. Mr. Phelps will have charge of the financial concerns.

To such as may be interested in the subject, Mrs. Phelps would refer for her views on education to her published Works,* particularly the "Female Student," being a course of Familiar Lectures on Education, addressed to the pupils of the Troy Female Seminary in 1830 and 1831.

* These Works are "Familiar Lectures on Botany," "Natural Philosophy," and "Chemistry," with smaller volumes on the same sciences, and "Geology for Beginners," "Dictionary of Chemistry," "Caroline Westerly," "Female Student," "A Mother's Journal," and Notes to the Translation of Madame Necker de Saussure's "Progressive Education," prepared by Mrs. Willard and Mrs. Phelps. Sept. 21. 3 m.

NOTICE.

Mrs. Smedes' Boarding and Day School, for Young Ladies, under the immediate supervision and care of the Rev. Albert Smedes, is now open for the reception of pupils, in the large and delightfully situated house, 168 Duane street, opposite the park in that street.

The room in which the school is held is one of the most spacious, well lighted and pleasant in the city, and being built in the rear of the main edifice, is perfectly quiet and retired. Parents and guardians are respectfully requested to call at the institution and make a personal investigation of every thing connected with it.

Boarders are received for $2 50 per annum, which includes tuition in English. The usual extra charges are made for modern languages, music, and the other accomplishments.

Sept. 21, 1839. tf

EDUCATION.

A Graduate of a British University wishes to procure a Professorship in a respectable literary Institution. He has had six years experience as a teacher in an European establishment of the highest class, and a residence of fifteen months in America, renders him not unacquainted with the mode of instruction pursued in this country. He teaches the English language in the widest acceptation of that term, Greek and Latin, with all the collateral branches, Geometry, History, Logic, Moral and Intellectual Philosophy, Political Economy, Natural Theology, Christian Evidences and Butler's Analogy.

He has finished the Theological course required for ordination in the Church of England, and has been accustomed to teach the Classics much more extensively than they are usually taught in America. With the Latin writers from Terence to Claudian, he is familiar, while the metres and other niceties of the Greek have long engaged his attention. It may be necessary state to that he would settle in no place in which he could not unite with an Episcopal society, and that the respectability of the situation would be considered by him more important than the emolument. His certificates will establish the correctness of his assertions, and his references will prove the genuineness of his certificates.

Any communication (post paid) addressed to L. L. B., Upper Post Office, New York, until the 1st of October, will meet with immediate attention.

Sept. 21. 1839. 4t*

OUR PROTESTANT FOREFATHERS.

By William Stephen Gilley, D. D., author of "Waldensian Researches," &c. &c. A new edition of the above valuable little work, just published and for sale by

Louis Sherman,
Sept. 21. 142 Fulton-street.

ENGLISH, CLASSICAL AND MATHEMATICAL TEACHER.

Mr. R. Phipps having made arrangements to devote himself hereafter exclusively to private Tuition, will be glad to attend to individual Pupils or Classes, either at their parents' houses or at his own residence. Having been for many years engaged in the instruction of both sexes, he doubts not his experience will enable him to give perfect satisfaction to his patrons.

Testimonials from Gentlemen of the highest respectability, both in this state and in Massachusetts, whose children he has instructed, may be seen at his residence, near 18th street, 3d Avenue, N. Y.

Mr. P. can receive three or four young Ladies as Boarders, in his house, whose education, both moral and intellectual, he will carefully superintend. They will be treated in every respect as members of his own family. Young Ladies who have passed through the usual studies of the schools, and are desirous to continue them unincumbered by scholastic restraints, will, it is hoped, find this a desirable opportunity.

Sept. 14. 4t.

YOUNG MEN'S EDUCATION AND MISSIONARY SOCIETY.

A Stated Meeting of the Board of Managers of the Young Men's Auxiliary Education and Missionary Society of the Protestant Episcopal Church in the City of New York, will be held in the Sunday School room of St. John's Chapel on Monday Evening the 16th inst. at half past 7 o'clock.

A. W. O. Spooner, Recording Secretary.

N. B. The members of the *Society* are respectfully invited to attend.

Sept. 14, 1839.

TROY EPISCOPAL INSTITUTE. This Institution was incorporated at the last session of the State Legislature. The following persons compose its first Board of Trustees: W. F. Walker, John D. Dickinson, Stephen Ross, Jonas C. Heartt, George B. Warren, Daniel Southwick, Silas K. Stow, Daniel Gardner, Henry Vail, Josiah Bouton, A. J. Rousseau, Elias Pattison, Anson Arnold, Ralph B. Roberts, George Gould.

Under these, the organization of the Board of Instruction is full and efficient. Every department is adequately supplied, and all placed upon such a footing as to give greater promise of permanence and usefulness than has heretofore been enjoyed.

Some modifications in the internal and financial arrangements of the Institute, suggested by experience, are in progress, and will be in operation at the opening of the next session.

The next, or Fall term, will commence on Friday, November 1, 1839.

It is very desirable that pupils should be present *punctually* at the opening.

Charges, as heretofore.

Applications for admission may be made to the Principal, the Rev. W. F. Walker, personally, or through the post office; or to John W. Mitchell, Esq., New York.

Mr. R. B. Roberts, Treasurer, will receive, and be responsible to patrons for, all moneys on account of tuition; and, also, take charge of that which may be left for the use of pupils.

Troy, September 6, 1839. 12

WANTED an assistant in a small select school in the country. A theological student who understands the French language, or a Frenchman acquainted with the Latin language and Mathematics, would be preferred. Address H. A. Ulster, Ulster county, N. Y. 43 tf.

PRIVATE CLASS OF BOYS, in Burlington, N. J. Mrs. Emory, late of Baltimore, Md., will be prepared on the 16th instant to receive into her family a small number of Boys, under the constant direction of a competent tutor, bringing the most unquestionable references as to piety, high classical and mathematical attainments, and entire competency to prepare youth for college or mercantile life. The pupils will form a part of Mrs. E's own family, the discipline will be mild and parental, but strict and unyielding obedience to the regulations of the household will be exacted. Unremitting attention will be paid by Mrs. E. and family, as well as by the tutor, to advance the moral and intellectual improvement of the pupils and to promote their healthfulness and comfort. The religious instruction and worship of the family will be in accordance with the principles of the Protestant Episcopal Church. As regards beauty, healthfulness, and facility of communication with New York, Philadelphia, and Baltimore, the situation of Burlington renders it one of the most desirable locations in our country for such an establishment. The institution will be conducted according to the advice of the Right Reverend Bishop Doane, and no important arrangement will be made without his sanction. For all who may desire it, there are well qualified instructors in the French, Spanish, Italian and German languages; also, Drawing, Painting, and Music. The number of scholars will be limited to 16—therefore immediate application is desirable. Each pupil is expected to bring a Bible and Prayer-book.

As the first term will not commence till the 16th of September, there will be no vacation in October next but afterwards, the year will be divided into two terms of 5 months each: commencing the first Wednesday in May, and the first Wednesday in November.

Terms.—Board and Tuition, including fuel, lights, bedding, washing and mending, $125 per term of five months—payable in advance.

REFERENCES.

Rt Rev G W Doane, D D; Hon G D Wall; Burlington, N. J.

Rev Wm E Wyatt, D D; Rev I P K Henshaw, D D Baltimore, Md.

Rev Edmund M Van Deusen, Prince George Co. Md.

Wm Rawle, Esq; Benjamin Tilghman, Esq; Philadelphia.

S I Donaldson, Esq; I I Donaldson, Esq; William Woodville, Esq; Charles Howard, Esq; S O Hoffman, Esq; John Gibson, Esq; Richard Lemon, Esq; J L M Smith, Esq; Messrs I I Cohen & Brothers; Richard Stewart, M D; John Buckler, M D; Baltimore, Md.

F S Key, Esq, Washington, D. C.

☞ Address Mrs. Eliza H. Emory, Burlington, N. J. Sept. 14—tf

FAMILY SCHOOL FOR BOYS, STOCKBRIDGE, MASS.

Rev. S. P. Parker has *one* vacancy in his School. It has been in successful operation for three years and a half, and is now limited to Six Boarders. Its aim is *thorough* instruction, *adapted to the individual; religious* culture; and *home* influences.

He invites the attention of parents, who wish to place their children with a clergyman, carrying into a small family school, the discipline of the large schools with which he was for many years connected in Boston and this city.

Stockbridge is well known as a healthy and delightful village in the valley of the Housatonic, about thirty miles from Hudson. Carriages pass his door twice a day to the West Stockbridge and Hudson Railroad, five miles distant.

Mr. Parker has the liberty of referring to President Quincy, Cambridge; Hon. Edward Everett, and Hon. Daniel Webster, Boston. And to the Right Rev. Bp. Onderdonk, Rev. Drs. Wainwright, Eastburn, and Cutler; John Anthon, Esq., Hon. Murray Hoffman, Dr. Edward Delafield, Samuel Ward, Esq.; Frederick Sheldon, Esq.; Elihu Townsend, Esq.; Russel H. Nevins, Esq.; Eli Wainwright, Esq.; Robert Dyson, Esq.; Isaac Jones, Esq.; Herman Le Roy, Esq.

For particulars, address him, Stockbridge, Massachusetts.

Stockbridge, Mass. Sept. 6, 1839. Sep. 14—9tif

MISSES EDWARDS'

(FORMERLY MISSES GILBERT AND EDWARDS')

BOARDING & DAY SCHOOL FOR YOUNG LADIES.

NEW HAVEN CONN.

The winter term of this school will commence on the 1st of October; and the present proprietors nope, from their experience in teaching, to retain the confidence of their former patrons, and to give satisfaction to those who may hereafter patronize them.

Pleasant accommodations will be furnished for such young ladies as may be placed in the family; and under their immediate care all the branches of a finished education will be taught as hitherto; and particular attention will be paid to the manners, morals, and religious principles of the pupils.

Cards of terms will be furnished on application, and the most respectable references given.

New Haven, Sept. 10th 1839.

SELECT ACADEMY, with Male and Female Departments—in the basement story of St. Clement's Church, Amity-street, New York.

The Rev. James Sunderland would respectfully inform the citizens of New York, that instruction will be given at the above institution, in all the branches of study usually comprised in an English education, together with the Latin, Greek, and French Languages, including Music and Drawing. And, having taught successfully for some time in other cities, he flatters himself that he can, by assiduity and attention, secure the confidence of all who may intrust to his care the education of their children.

The terms for tuition are reasonable, but will be required quarterly in advance. The quarters commence September 1st, November 23d, February 15th, and May 10th. Vacations—the month of August, and Christmas week. No scholars will be received for a less time than one quarter; nor will any deduction be made for absence, except in cases of protracted sickness. The number of scholars will be limited to twenty-five.

For further information, apply to Mr. Sunderland, or Lady, at the above institution, or at their residence.

REFERENCES.

The Right Rev. Benjamin T. Onderdonk, D. D.
The Right Rev. Levi S. Ives, D. D. LL D.
The Rev. Lewis P. Bayard, D. D.
Also, the Patrons of the Academy.

Officers of Instruction.

The Rev. James Sunderland, *Principal.*
Mrs. R. M. Sunderland, *Assistant.*

Sept. 1—8t

SELECT SCHOOL FOR BOYS, ULSTER,

ULSTER COUNTY, N. Y.

This Establishment is beautifully situated on the west bank of the Hudson river, about one hundred miles from the city of New York. For beauty of location and scenery, Ulster village is surpassed by few, if any places on the river; while the salubrity of its air, and seclusion from the bustle and confusion of large places, admirably fit it for study and the education of youth: the spaciousness of the house, and the number of apartments, admitting of each two boys having a room to themselves, will administer to comfort.

The school is select, being limited to 16 scholars, under the direction of the Rev. H. Adams, and forms nothing more pretending than a Christian family, united together for the purpose of improvement. The intercourse of the Principal with his Pupils is parental and social, (his discipline of the mildest kind,) that talent may be elicited, the disposition known and improved, while the mind is elevated and the best affections cultivated. The instructor and his scholars are companions and friends, associated together in affection at the family altar and family table, in their studies and amusements, that as far as practicable, improvement in manners, in morals, and in learning, may advance together.

The Terms.—The small number of pupils considered, are believed to be as low as any kindred establishment, $250 per annum, payable half-yearly, in advance, for all the branches of a finished English education, and all studies preparatory to admission to any college. All books and stationary furnished without extra charge.

A resident assistant is expected to teach the Modern Languages, for which there will be an additional charge.

There will be a vacation in each year, from the last Friday in July, to the first Monday in September.

No Pupil will be received for less time than one year, and none may be removed without three months notice.

No expenses will be incurred for articles of clothing, or any other necessary, beyond the sums placed in the hands of the Principal for that purpose.

It may be mentioned, for the information of those visiting their children or the school, that a steamboat plies regularly twice a week, between the village of Ulster and New York city.

References, by permission—to the Rt. Rev. B. T. Onderdonk, D. D., the Rev. Jonathan M. Wainwright, D. D.; the Rev. M. Eastburn, D. D.; Mr. Philip Dater; Mr. W. A. F. Pentz, and Messrs. Barclay & Livingston, New York city; Mr. Henry Barclay, and Mr. William Clarkson, Saugerties, Ulster county; Gen. J. S. Smith, Kingston, Ulster county, N. Y.; Mr. Thompson S. Brown, Dunkirk, Chatauque county, N. Y.; Rt. Rev. H. U. Onderdonk, D. D., Philadelphia, Penn.; Rev. Dr. Wyatt, D. D., Baltimore, Md.

N. B. Two vacancies will occur about the first of October. Sept. 14. tf.

POETRY.

From the British Magazine.

JOHN, ii. 11.

"This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him."

'Twas at an humble bridal board,
In changing water into wine,
That first his servants saw the Lord
Confessedly divine.
Till then to common eyes he seem'd
A wise and holy man, no more;
And few beside his mother dream'd
Who that meek visage wore.

E'en she, who knew her wondrous child
By power divine had been conceiv'd—
She, who, a virgin undefil'd,
The angel's word believ'd,—
As years went by, nor sign was wrought
The latent glories to reveal,
May oft have quail'd beneath the thought,
Could all have been unreal?

For thirty years was Christ content
To dwell unknown, and hide his power,
Nor prove himself divinely sent
Before the appointed hour?
And shall we deem it hard to wait
In lowly place and duties meek;
Must we, still thirsting to be great,
For change impatient seek?

They are not hasty who believe;
Their present duty is their care;
To God their hopes and fears they leave,
And from rash steps forbear.
Well pleas'd, they own his judgment right
If he assign a humble sphere;
Or if he bid them lead the fight,
They feel nor pride nor fear.

So long could none the Christ discern,
Veil'd he his high estate so well!
What hidden glories, thus we learn,
'Neath common forms may dwell.
The water on yon infant shed,
Seems common to the eye of sense;
And common, too, the cup and bread
Which white-rob'd priests dispense.

Not so; beneath those forms of earth
Faith sees rich grace and heavenly food:
The seed of an immortal birth,
The sacred Flesh and Blood.
We look around on those we love;
Imperfect they appear at best;
Where can we deem the Holy Dove
Abideth as a guest?

Judge not too soon by outward show:
Common, 'tis true, is all we see;
Yet (earth-stain'd as is all below)
Temples of God are we,—
Temples of God, a royal race,
A chosen seed: the more our shame
If we by wayward steps disgrace
Our calling and our name.

At length the glorious truth is known;
What doth yon water's hue declare?
With mantling blush it seems to own
Its Maker present there!
And fitter than the water pure
Thus first to know him nought could be;
For 'tis the pure in heart, be sure,
Who only God shall see.

When before Pharaoh Moses stood,
And gave of wrath the first dread sign,
Egypt saw water changed to blood—
Lo! Christ has made it wine.
Each thus perchance an emblem wrought
Of what by each to sinners came;
The law, with death and bondage fraught—
Grace, that doth peace proclaim.

The law to those beneath its curse
Turneth to gall the sweetest food;
Each gift is changed to something worse—
The water is all blood.
The voice that dooms to punishment
Rings in their ears where'er they go;
Life's fairest blessings seem but sent
To nourish them for wo.

Grace, bringing news of sin forgiv'n,
Maketh life's blessings more divine—
A Father's gifts, foretastes of heaven—
The water is made wine.
Christ, ever making all things new,
Ennobling what is poor and base,
Doth common elements endue
With sacramental grace.

In the dear cup of home delight
A holier sweetness is infus'd;
Rare gifts no longer pride excite,
But are as talents us'd.
O blessed change, which all things prove—
Good comes from evil, peace from strife;
Trials are chastisements of love,
And Death the gate of life!

Nor does Christ offer first his best,
Like the false world, then what is worse;
His blessings stand Time's trying test,
They suffer no reverse:
Sin comes with flatt'ring accents bland,
With honeyed lips, and smiling face;
Shake from the glass a little sand,
And then her dealings trace.

Her pleasures faded as they came,
And these the fruits she left behind—
Disease, and restlessness, and shame,
A coward's darken'd mind;
A future without hope or joy,
A sad remembrance of the past:
How soon did all her pleasures cloy—
Her fruits, how long they last!

So treacherous are the ways of sin!
Not thus doth Christ his flock mislead;
First comes his gracious discipline,
Then holy joys succeed;
First come the penitential tears,
Then from his chalice mystic wine;
Hopes, brightening with advancing years,
Through the dark valley shine.

Lord, may thy grace on us be sent,
That we thy happy ways may choose;
Dwelling in love, and ever bent
Its blessings to diffuse.
Still may thy presence grace our board,
And sanctify its decent cheer;
Nor there one thought be uttered, Lord!
Unmeet for thee to hear. T. I. W.

POLITENESS.

The following anecdote is related of President Witherspoon. At a certain time he gave out *Politeness*, as a theme for discussion, to one of the classes in College. The students were highly delighted with the subject, and discovered much ability and ingenuity in treating it. They read their dissertations, and expected he would, as usual, comment on their productions, examine the various opinions and arguments at length, and give his own judgment with his reason for it. They were, however, much surprised to hear him say, he had but a single remark to make, and that would be barely a definition of the term. Politeness, said he, *is real kindness, kindly expressed.*

From the Church.

THE COLLECT FOR GRACE.

In the operations of the Spirit of God, conjoined as they so immediately are with the gracious dealings of the Father and the Son in the work of our redemption, we cannot but discern a remarkable consistency in the whole process of that stupendous plan; giving, as it were, the finishing hand, the touch of completion, to that which the Father devised and the Son in his own person performed. While God the Son "gave himself for us that he might redeem us from all iniquity," and God the Father was pleased to accept of that meritorious sacrifice, it is God the Holy Ghost who, by his influence upon the heart of man, fulfils this purpose, of that gracious plan,—that we may become "a peculiar people, zealous of good works."

If Christians are a peculiar people in their hopes and privileges, it is right that they should be so also in the temper of their minds and the practice of their lives. But to implant these principles and to promote their growth, to be "renewed in the spirit of our mind," and to become "new creatures in Christ," we shall confess at once the need of some holy and heavenly influence to counteract the native depravity of our hearts, and oppose a barrier to the fatal enticements of the devil and the world. If by nature we truly verify the picture which the great Head of the Church has drawn, of being "wretched and miserable, and poor and blind and naked," it is not the strength of man which can correct these deficiencies or supply these wants. When therefore the flesh entices, and the world allures, and Satan spreads his snares, there is graciously vouchsafed in the Spirit of God a strength which will enable us successfully to resist them all, and render us more than conquerors through him that loved us.

The Liturgy of the Church of England is very pointed in the recognition of these important truths,—the native depravity of man, and the necessity of his renewal by divine grace; and although throughout the service at large, these are doctrines constantly inculcated, and placed as it were in the foreground, we have amongst our stated prayers, a special collect for the Grace of God. Here, too, the Church, as upon all other occasions, manifests her reverence for the usages of earlier and purer days, this Collect being borrowed from an ancient form in the Eastern division of the Church. And while we cannot fail to observe in the prayers in general, the peculiar suitableness of the divine attributes which are introduced to the petitions that are offered up, this characteristic will be particularly discernible in the Collect before us.

It may here be observed that the persons who address the admirable words of this prayer to God, are supposed to be real believers; that this, in short, is the judgment of charity by which the Church is directed in all her valuable formularies. We are, upon this supposition, instructed to address Almighty God as the Lord, our Heavenly Father; for none but a child of his can address him in this strain of filial confidence; only they who through the influence of the Spirit can cry, "Abba, Father," may without presumption, look up to the mercy-seat and regard him that is enthroned upon it as a Parent. Yet to distinguish him from "fathers of the flesh,"—to increase our reverence for his majesty and our confidence in his might,—we are reminded that his abode is in heaven: yes, more, this same gracious Parent, so willing to hear and to grant the desires of his penitent and believing children, we are instructed to call upon as the Almighty and Everlasting God. In the contemplation of his omnipotence, we feel, while we are offering up our petitions, that nothing is impossible with him; and regarding his eternity, we cannot doubt the immutability of his promises, that he is "the same yesterday, to-day, and for ever."

In the confession which follows, how appropriate a subject have we for the Christian's daily acknowledgments to the throne of grace, —*Who hast safely brought us to the beginning of this day.* "The senseless doctrine of *chance*" observes a late pious writer, (Rev. T. T. Biddulph,) "occupies no place in the creed of a true member of the Church of England. Are the hairs of our head all numbered? Is it true that an insignificant sparrow does not fall to the ground without our heavenly Father's observation and permission? Surely then his children may infer the universality of his superintendence over them and their concerns." At the return of every morning, says Dean Comber, "it will be a pleasant and profitable prospect to look back on the great deep, the darkness of the night which we have passed; and now to remember that though we were folded in the arms of sleep, the brother of death, we were insensible of danger, and incapable of resistance: yet have we gone safe through those dismal shades, which are the image of hell, the emblem of death, the opportunity of mischief." Well, then, may the language of the Christian be, "I have laid me down and slept in peace, for it was thou, Lord, only, who madest me to dwell in safety." And as we have before us all the perils of the day,—and who can tell what a day may bring forth?—how well does it become us also to pray that He would *defend us in the same by his mighty power!*

It is right that our petitions should be directed to those bodily wants and personal dangers which, in the course of a day, may occur, that we may be defended from all the adversities which may overtake this mortal tabernacle; but more especially does it become us to supplicate our heavenly Guardian and Protector, that therein *we may fall into no sin.* This is the danger which, as affecting his immortal part, will ever engage the Christian's chief anxiety: his deliverance from it, from its sting and its penalty, will constitute with him "the one thing needful:" like the jailer, whose prison-walls the earthquake shook, he will cry out in the tone of heartfelt alarm, "What must I do to be saved?" Sin is that, too, which does "most easily beset us;" its snares are spread in all our daily paths; and the preventing grace of God is necessary to "direct our steps and uphold us that we may live."

And who, animated by a due conviction of God's providential care, and by a sense of his own weakness, will withhold this daily prayer, that *all our doings may be ordered by his governance to do always that which is righteous in his sight!* Following our own ways, we shall fall into error and at last into ruin; but directed by his guiding Spirit, we shall be followers of Him as dear children in this world, and in the world to come be partakers of his glory. "Commit thy way unto the Lord," says the Psalmist; "trust also in him; and he shall bring it to pass."

Too many, in the ranks even of professing Christians, are self-pleasers,—content to appear righteous before men,—and satisfied with the applause of the world; but the aim and the prayer of the true believer on the Lord Jesus is, that all his doings may be righteous *in the sight of* God. Not that we are sufficient of ourselves to manifest this holiness and obedience; but we look to the efficacy of faith in him "who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." For any worthiness of our own we could not hope to be heard; but when we present our petitions, as the Church never neglects to instruct us, *through Jesus Christ our Lord*, we can look to the fulfilment of this promise of the Saviour himself, "Whatsoever ye shall ask the Father *in my name*, he will give it you."

The third Collect appointed for the Evening Service corresponds in substance to the Prayer we have been considering; with this difference, that as in the Morning, we implore the heavenly guidance and protection against the evils and dangers of the day, so in the Evening we pray to be defended from the perils of the night, which might assault us under the cover of darkness, and when we lie unconscious of what is passing around us. We commit ourselves to repose, and trust to the watchful care of that eye, to which darkness and light are both alike, and which never slumbereth nor sleepeth. The shades of night which are to close us round, the helpless state in which we are to be laid, (were it not for our unwearied Protector,) naturally suggest to us the spiritual darkness, which surrounds those from whom the light of the Spirit is withdrawn, and the deadly and powerless sleep, in which they are left at the mercy of their spiritual enemy. What then can be more natural, than for the devout soul, wishing to feel confidence in God, amid the darkness and slumbers of the night, to say, "Lighten our darkness, we beseech thee, O Lord!" "Lighten us with knowledge, and faith, and hope, and love; then we fear no dangers."*

Conscious of the "perils and dangers" which pertain to this season,—when no witness nor accuser can espy us, and our souls are open to all dangerous temptations—when accident, disease, or death may overtake us without warning,—how should we fly to our heavenly Father, that his grace may defend our souls, and his ministering angels guard our bodies! And well may we ask with a pious writer, (Dean Comber) "How dare you suffer your eyes to sleep in the midst of such armies of perils, before you have besought Him that 'never slumbers nor sleeps' to save you from them? If any be confident without prayer, it is not courage, but desperate stupidity and inconsiderateness that makes him so daring."

And, to borrow the sentiment from the writer just quoted, as the Molossian king was by law obliged to grant any petition offered by one that brought his son with him, so the king of heaven cannot deny us, when we truly and humbly disclaim our own merits, and refer our petitions in the name and "*for the love of his only Son, our Saviour,* Jesus Christ." C. B.

* Penny Sunday Reader.

From the British Magazine.

METROPOLIS CHURCHES FUND.—THIRD REPORT.

June 1, 1839.

Three years have now elapsed since the formation of this fund, during which the committee entrusted with its management have been employed in appropriating its resources to the great object contemplated in its institution.—They have now to report that the whole of the sum placed at their disposal, even after the instalments payable in the 4th year shall have been received, is either expended or pledged; and they feel convinced that when the friends and subscribers to the fund are acquainted with the method in which it has been applied, and the great good which under God's blessing, it will assuredly effect, they will find both a cause of gratitude for the past, and a stimulus to increased exertion for the future.

When the Bishop of London put forth his proposals in April, 1336, he contemplated the erection of at least fifty new churches; and for the accomplishment of this purpose it was estimated, on the very lowest calculation, that a sum of not less than £300,000, must have been raised. The committee regret to observe that the sum hitherto placed at their disposal falls considerably below one half of this amount; and yet, by God's blessing on their efforts, they are enabled to hold out the prospect of forty-one new churches being built, either wholly or in part, from this fund. These facts may furnish matter both of regret and hopefulness.—When the magnitude of the object before us is considered, involving as it does the present and everlasting well-being of hundreds of thousands of our fellow Christians; and when, in connexion with this, we think of the enormous wealth of the metropolis, its comforts, and its luxuries, it is a very humiliating result, that a subscription having for its end the accomplishment of so great a good, the remedying of such a palpable and acknowledged evil, should have not much exceeded £130,000; the payment of this sum, too, be it remembered, extending over four years. The committee will not conceal that they regard this as a disappointing result; on the other hand, they cannot but hope that when it is seen how much has been accomplished, by what to so many must have been at so small a sacrifice, it will serve as an encouragement to those who possess the power to contribute liberally to this sacred cause. The principle of Christian charity would seem to demand that our exertions should be in proportion to the greatness of the evil which we attempt to remedy. But practically it is often found otherwise; and many, it is believed, are, however mistakenly, deterred from doing any thing by the very hopelessness of doing all that is required. This feeling, the committee have reason to think, operated on the minds of many when the fund was established. The undertaking seemed so vast, so impossible to be accomplished to its full extent, that some seemed to find a reason or an excuse for withholding their support on that account. Sufficient proof, however, has now been afforded, that, great as the undertaking confessedly is, of supplying the metropolis with an adequate number of churches, even this might be accomplished, if Christian charity were half as extensive as Christian profession. The committee cannot depart from the opinion expressed in their first report, that "the house which is dedicated to the honor of God ought to excel all other buildings in the beauty of its architecture." Appreciating, however, the supreme importance of providing in the first place for the actual administration of the ordinances of religion, where the spiritual destitution is so great, they have rigidly abstained from any expenditure beyond what has been deemed essential to give the churches an ecclesiastical character. And it is only by having strictly adhered to this rule that they have been able to accomplish so much with the small means placed at their disposal.

In the abovementioned number of forty-one churches, are included ten which it is proposed to build in the parish of Bethnal Green. This undertaking was set on foot by a very active member of the committee, to whom it appeared that this most destitute parish offered a favorable opportunity of proving the good effect which may be produced by providing an adequate supply of churches, schools, and resident clergymen; and so thoroughly carrying out, in practicable districts, the system of the Church. As this plan contemplates the erection of schools, as well as of churches, it does not altogether fall within the objects for which the metropolis churches fund was raised. Besides which, if out of a fund raised for the general benefit of the metropolis so large a portion as the whole cost of ten churches had been appropriated to one parish, it might justly have subjected the proceedings of the committee to the charge of partiality. For these and other obvious reasons, it has been thought advisable to raise a separate and special fund for Bethnal Green; and on the case being laid before the committee, they did not hesitate at once to vote 1000*l.* to each of the new churches to be built in that parish, 10,000*l.* in all: regretting that the exhausted state of their treasury did not allow them to offer more. The sum appropriated to each church being less, by one half, than has been awarded to churches in other parishes, where neither temporal poverty nor the spiritual destitution is so great. The sum already subscribed specially for the parish of Bethnal Green, including the grant from this fund, amounts to 22,991*l.* 17*s.*

During the past year the committee have been compelled to direct their attention to the subject of endowment. One of the rules agreed to at the formation of the fund is, "that increased accommodation of the poorer classes be regarded as a primary object." Hence it was also necessary to include the endowment as well as the erection of churches in the main object of the fund. But while the rules by which the committee were to be guided were drawn up with this in view, the hope was indulged, that when a church had been built in the poorer neighborhoods, some endowment would be offered by parties locally or otherwise interested. This hope, with very small exceptions, has been disappointed, the whole sum towards endowments amounting to no more than £736. Under these circumstances, the committee were compelled to consider of the application of some part of the fund to this object, being assured that the subscribers in general will feel with them that the benefit contemplated by this great charity will be very imperfectly attained, unless along with the erection of the new churches the residence of their several clergymen be also secured. After mature consideration, therefore, the committee came to the following resolution:—

"That the building committee be empowered to endow, or to assist in endowing, churches in poor districts, to such an amount, not exceeding in any case £1500, as may qualify them to receive augmentations from Queen Anne's Bounty, subject to confirmation by the general committee." It is intended in all cases to apply a part of this endowment in building or purchasing suitable parsonage houses, a measure which the situation of the churches in some instances renders absolutely necessary, and which in all instances will contribute to the comfort and respectability of the clergyman, as well as to the efficiency of his ministry.

In reference to the actual progress of the works under the direction of the committee, they have to report that, of churches built exclusively from this fund, four have been completed and consecrated:—1 in Globe Lane, 1 at Ratcliff Cross, 1 in Arbor Square, Stepney—1 in the Tenter Ground, Whitechapel.

Three are just completed and ready for consecration:—1 in Bunhill Row, St. Luke's,—1 in New North Road, Hoxton, 1 in Curtain Road—St. Leonard's, Shoreditch.

One more will be ready for consecration within this year: 1 in Mile End New Town, Spitalfields.

Total, 8 built or in progress; the whole cost of which is defrayed from this fund.

Of churches aided by the fund, five have been completed and consecrated: 1 in St. Pancras, 3 in Islington, 1 in St. Bride's, Fleet Street.

Two are nearly ready for consecration:—1 in Lambeth, 1 in Tredegar Square, Stepney.

Five are now in progress:—1 in Upper Chelsea, 2 in Rotherhithe, 1 in Peckham, 1 in Lambeth.

Total 12; making twenty churches either completed or in progress.

The following churches, which were mentioned in the Second Report, have not yet been commenced:—1 in St. Margaret's, Westminster, 1 in Lambeth, 1 in Camberwell, 1 in Paddington, 1 in East Smithfield, 1 in Shepherd's Walk, St. Leonard's, Shoreditch.

The committee have been compelled to abandon the hope of erecting a church in the south-western district of St. Pancras, no site having been procured by the parties who obtained the promise of aid from this fund, on that condition.

In addition to the above, the committee have, during the last year, pledged the fund to the cost of building, wholly or in part, fifteen churches in the following parishes:—1 on the site near the Charter House, 1 in St. Pancras, (Lord Southampton's site,) 1 in St. George's, Southwark, 2 in Hackney, 10 in Bethnal Green.

The whole account of churches, therefore, will stand thus; Churches completed, or in progress, 20; Churches to which the fund was before pledged, 6; Churches to which the fund has been pledged during the past year, 15. Total, 41.

The amount of subscriptions up to the 1st. June instant is, £132,728 13s. 6d., showing an increase during the last year of £5604, 0s, 3d.

The committee conclude their Report by again expressing their earnest hope that the friends of the Church will supply the means of carrying on this great work. The resources of the fund are now exhausted, the money is all spent or pledged, so that, until fresh supplies are furnished, the committee cannot undertake to build a single additional Church, nor will they be able even to occupy a site which is still at their disposal. These considerations, they trust, will amply justify their appeal to all whom God has blessed with temporal prosperity, to render back unto Him of that which is his own. In inviting their fellow Christians to aid in this work, they cannot appeal to any but the highest motives, convinced that this is pre-eminently the cause of Him whose mission emphatically was "to seek and to save that which was lost." It is scarcely needful to remind Christians at what sacrifice—"Ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor; that ye through his poverty might be rich."

NAAMAN'S DISEASE.

Naaman's disease was not intended as a deadly and poisonous potion from the cup of wrath, but as a salutary draught from the cup of mercy. God was gracious to this heathen, and loved him. Was it because the heathen first loved him? By no means. For what reason then? God intended to magnify his mercy in the man. This was the sole and exclusive reason. The Syrian was a valiant warrior. Uncommon wreaths of victory flourished upon his temples. But this was nothing in the esteem of Him, "who delighteth not in the strength of the horse, nor taketh pleasure in the legs of a man." And even had he possessed other qualities, which might be termed brilliant and amiable, yet he possessed them only for men; but in the sight of Jehovah they were of no value. Did he love the Lord? How should he? Did he love his glory? No; he only loved his own. Did he do the will of God? No; the will of his flesh. He was a man of the world, attached to the vanities of earth, and dead in sins. But this did not prevent the God of grace from forming ideas of deliverance respecting him. Does it displease you that the grace of God acts so unlimitedly? *We* are not displeased. On the contrary, we can rejoice and be glad, when we hear and learn that he has no respect to the person of an individual, but has mercy on whom he will have mercy, without regard to the sin or virtue of any one.—*Dr. Krummacher.*

Human requisites.—A man should be wise in dispute; a lamb in his chamber; a bard in his chair; a teacher in his household; a counsellor in the nation; an arbitrator in his vicinity; a hermit in church; a fool in a crowd; conscientious in action; content with his state; regular in his habits; diligent in his calling; faithful in his friendship; temperate in his pleasures; deliberate in his speech; devoted to his God. So will he be happy in his life, easy in his death, and the esteemed example of his successors.

Courage.—It is not the daringness of kicking a waiter at a tavern; it is not strutting with a cockade dressed in scarlet; it is not uttering oaths and imprecations at every word, which form the characteristics of true courage. That man only is truly brave who fears nothing so much as committing a *mean action;* and undauntedly fulfils his duty, whatever be the dangers which impede his way.

Two sorts of blessings.—"It is a great blessing to possess what one wishes," said some one to an ancient philosopher, who replied, "it is a greater blessing still, not to desire what one does not possess."

The just judge.—Crowle was a noted punster. Once, on a circuit with Page, a person asked him if the judge was not just behind. He replied, "I don't know; but I am sure he was never *just* before."

JUST RECEIVED, Select family and parish sermons. A series of evangelical discourses, selected for the use of families and destitute congregations, by the Rt. Rev. C. P. McIlvaine, D. D. Bishop of the Prot. Epis. Church in the Diocese of Ohio; with a preliminary address by the same. Vol. ii. Louis Sherman, Prot. Epis. Press.
Also the first volume for sale as above. 142 Fulton-st.
Aug. 24

ORGANS.—George Jardine, *Organ Builder,* 459 *Broadway, Corner of Grand-street, New York.*—Church and Parlor Organs, and Church Organs with finger and barrel movements combined, of inestimable use in country churches, where organists cannot always be obtained.
N. B. The gold medal of the American Institute awarded to G. J. for the best instruments, both at the fairs of 1837 and 1838.
June 26. 1 in 2w—6m

MRS. MULLIGAN, & MISS ROBERTS, Boarding and Day School for Young Ladies, (No. 43 Walker street,) will open on Wednesday, the 11th inst.
Sept. 7. 3t

OXFORD THEOLOGY.—Contents of the five numbers already published:—*Tracts for the Times,*—No. 1 Thoughts on the Ministerial Commission; 2 The Catholic Church; 3 On Alterations in the Liturgy, The Burial Service, The Principle of Unity; 4 Adherence to the Apostolical Succession the safest course. On Alterations in the Prayer-book; 5 On the Nature and Constitution of the Church of Christ; 6 The Present Obligation of Primitive Practice, A Sin of the Church; 7 The Episcopal Church Apostolical; 8 The Gospel a Law of Liberty, Church Reform; 9 On shortening the Church Services, Sunday Lessons; 10 Head of a Week-day Lecture; 11 The Visible Church—Letter I and II; 12 Bishops, Priests and Deacons; 13 Sunday Lessons, The Principle of Selection; 14 The Ember Days; 15 On the Apostolical Succession in the English Church; 16 Advent; 17 The Ministerial Commission a Trust from Christ, &c.; 18 Thoughts on the Benefits of the System of Fasting enjoined by our Church; 19 On Arguing concerning the Apostolical Succession, On Reluctance to confess the Apostolical Succession; 20 The Visible Church—Letter III; 21 Mortification of the Flesh, a Scripture Duty; 22 The Athanasian Creed; 23 The Faith and Obedience of Churchmen the Strength of the Church; 24 The Scripture View of the Apostolic Commission. Aug 31, 1839.

WEST HOBOKEN INSTITUTE FOR BOYS. Rev. W. W. Niles, Principal. This Institution is designed to give a *thorough Christian* education, moral, intellectual and physical—English, Classical or Mercantile, to the sons of parents desirous of placing their children near the city, and yet, of having them wholly removed from its temptations.
The location, one mile and a half from Hoboken Ferry, is not surpassed by any in the neighborhood of New York; scarcely, perhaps, by any in the world. The number of pupils is limited to 25. These, whether in doors or out—by night or by day, are never left alone: but are constantly attended by their Teachers.
References—Rt. Rev. B. T. Onderdonk, and the clergy of the city generally; Prof. J. Orville Taylor, of the New York University; also the parents of children in the Institution, the names of whom, together with a prospectus, may be had at the rooms of the American Common School Society, No. 128 Fulton street, up stairs. Boys under 12 years of age preferred. No parent, who cannot consent to have his son submit to the self-denial of a thorough training in all respects, need think of placing him at this Institution. july 27 tf

HISTORY OF THE CHURCH. By Rev. F. L. Hawks, D. D.
It is probably known to most of the members of the Protestant Episcopal Church in the United States, that for some years Dr. Hawks has been engaged in collecting materials, both at home and abroad, and in writing the history of the several dioceses of the communion to which he belongs.
That he is entitled to the confidence of Episcopalians, in his undertaking, is shown in the following request of the General Convention of the Protestant Episcopal Church in the United States.
Resolved, That the Rev. Dr. Hawks is earnestly requested to proceed, with such despatch as his other engagements and the importance of the work shall allow, in the discharge of the great work intrusted to him by this Convention, as historiographer of the American Church.
The second volume of the above work is just published, and now ready for delivery.
It is comprised in five hundred and thirty-six pages royal octavo, and has been got up in a style equal to any book ever issued from the American Press. Published and sold by
JOHN S. TAYLOR, Brick Church Chapel.
N. B. Clergymen and others holding subscriptions to the above are requested to forward them to the publisher as soon as practicable.
July 19, 1839. 12t.

ORGANS FOR SALE. An elegant Swell Organ, in a Mahogany case, having the following stops. Open diapason, stopped diapason, principal fifteenth, and trumpet; size 10 feet high, 6 feet wide, 3 feet 6 inches deep.
Two swell Organs with same stops as above, in handsome painted cases.
Five parlor Organs of various descriptions. Also, a large second hand church Organ, now standing in Dr. Skinner's church, Mercer-st., which if not sold by the 1st September, will be to hire.
An Organ of six stops, standing in All Saints' Church Henry-st.
A second hand parlor Organ. Apply to
Aug. 24. Henry Erben, Centre-st.

THE ETON LATIN GRAMMAR.—Just published by Louis Sherman, 142 Fulton street, "The Eton Latin Grammar;" with the rules for the genders of nouns, the preterperfect tenses of the verbs, syntax and prosody given in English; together with rules for construing and a short system of Rhetoric, First American edition. Edited by the Rev. James Coghlan, A. B., Queens College, Cambridge (England,) and Rector of St. Paul's church, Flatbush L. I., New York.
"Nullum munus Reipublicæ afferre majus meliusve possumus, quam si doceamus atque erudiamus juventutem"—*Cicero.*
The reputation of the little work now offered to the American public, as a book most admirably calculated to initiate the student in the elements of Latin Grammar has long been established in England. That it is the Grammar used in the first classical institution of Great Britain may of itself be considered a recommendation to the unprejudiced teacher, and when to this it is added what is well known to be the case, that, with very few exceptions, *it is the Grammar used all over England* wherever the classics are taught, it would seem needless to say more, in order to claim for it the notice and serious attention of those gentlemen who are engaged in the important duty of educating the youth of the country.
If the attention of the public be once fairly attracted to this elementary work, there is no doubt that it will receive a large share of their patronage, for its merits as a school book, are unquestionable; since they have long been attested by the seal of approbation from multitudes of scholars by whom it has been adopted.

PORTSMOUTH, VA. presents one of the best fields for a good select classical school with which the writer of this communication is acquainted. There is nothing of the kind in this town, which contains a population of more than five thousand inhabitants; among whom is as large a proportion of children as can be found in any other place in the United States. There are two schools here in which the classics are taught; but they are of a promiscuous character; and many parents, unwilling to send their children to such, are compelled to send them to Norfolk, or some other place at a vast increase of expense. There are more of such children here, thus sent abroad than would make up two select schools, of twenty or twenty-five scholars each; for whom parents would be willing to pay from fifty to seventy-five dollars tuition per annum. The object of this notice is to let these facts be known, that some competent teacher may be induced to come and occupy this situation. To succeed he must be a man of independence of character, and possessed of the qualifications and means to sustain him under any circumstances. It is desirable that he should be a pious man; certainly, of the strictest morality; and the minister would prefer that he should be a member of the Episcopal Church, and a communicant. Will some such person come, and make trial of this situation? The next fall would be a most favorable opportunity to commence such an undertaking.
August 31, 1839. 4t A Parent.

JERRAM ON INFANT BAPTISM.—Conversations on Infant Baptism, by Charles Jerram, A. M., Vicar of Cobham. Also, A Conference between two Men who had Doubts about Infant Baptism, by the Rev. W. Wall, author of the "History of Infant Baptism." Just published, and for sale by Louis Sherman, 142 Fulton-street.
August 8, 1839. tf

THE TUSCULAN QUESTIONS of Marcus Tullius Cicero, in five books. 1. Contempt of Death. 2. Bearing Pain. 3. Alleviation of Sorrow. 4. Perturbations. 5. Virtue Sufficient for Happiness. Translated by George Alexander Otis, Esq., member of the American Philosophical Society, translator of Batta's History of the War of Independence. A fresh supply just received, and for sale by Louis Sherman, 142 Fulton-st.
August 17, 1839.

PARISH AND RELIGIOUS LIBRARY.—*Of thirteen volumes. Contents as follows:*
Vol. I. contains Leslie on Deism; West on the Resurrection; with a general and special preface, biographical memoirs, and notes
Vol. II. contains Bishop Sumner on Apostolical Preaching and on Ministerial Duty, with preface and notes.
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